The Princeton Seminary Bulletin

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Vol. XXXVII DECEMBER, 1943 Number 1

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Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church.
Entered as second class matter, May 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

The Princeton Seminary Bulletin

Vol. XXXVII PRINCETON, N.J., DECEMBER 1943 No. 1

EDITORIAL NOTES

THE one hundred and thirty-second session of the Seminary was inaugurated on September the twenty-second. A stirring opening address on "Personal Religion" was delivered by President Mackay. By special request the address is printed in this Bulletin.

Due to the settled policy of the government of deferring through its draft boards college men who are in medical, ministerial or other pre-professional essential groups, the total number of students in the Junior, Middle and Senior classes is slightly larger than a year ago. The number of Graduate Students, however, has taken a sharp decline, as is the case in practically all educational institutions in the country. From now on the government is permitting ministerial candidates to remain in college but two full calendar years. Those students, therefore, *who entered college in September 1943* will be able by accelerating to complete six semesters of work and will be admitted to the seminaries although lacking a Bachelor of Arts degree by one year. This work they will make up either by taking two summer terms in college or by taking extra courses at a nearby university in connection with their seminary schedule.

On the accelerated program students now enter the Seminary in September, January and June. In the year 1944 Commencements will be held on January 24, on May 16 and probably August 11. At the January Commencement Dr. Howard Tillman Kuist, the newly elected professor in the Biblical Department, will deliver his inaugural address.

The Summer Term of 1943 proved a distinct success. All the Faculty members of the Seminary contributed their services. Ninety-three students enrolled, most of these from our own student body. Students from other seminaries who came for only the Summer Term received credit from their own institutions for the work they completed. Plans are now being made for the Summer Term of 1944 which will extend from May 23 to June 30 and from July 3 to August 11.

Not to be confused with the Summer Term is the Princeton Institute of Theology which is now a firmly established institution. Elsewhere in this Bulletin will be found details regarding the splendid sessions held from July 12 to 22, 1943. In the near future plans will be announced for the 1944 Institute.

Because the Seminary is on the accelerated program and a Naval Training Station is located at Princeton, the Navy has selected Princeton Seminary as one of the institutions to which it will send students selected for the V-12(S) Program. The second semester of the current year, therefore, will see many students in Navy uniform on the campus. This group will be comprised of men from our own student body who are looking forward to the Chaplaincy, students from seminaries not on the accelerated program, and men who are now in the service of the Navy but who wish to prepare themselves to become ministers, more especially Chaplains.

The fall of 1944 will bring to the campus another distinctive group—young women, college graduates, who will register for the course designed to prepare them to be assistants to ministers and to enter other positions open to lay workers. These young women will be housed in the newly acquired property on Stockton Street (formerly occupied by the Hun School). At the present time seventeen married couples are occupying apartments in these buildings.

It is gratifying not only to see individual seminaries of the Church enlarging their programs and their influence, but also to find these institutions working together more closely than ever in a firmly knit body. At the last meeting of the General Assembly it was directed that a Council on Theological Education be formed, comprised of representatives from the seminaries, from the colleges and boards of the Church and from the Church at large, whose function would be to consider and solve the various problems connected with theological education. This Council was duly constituted in Philadelphia on October the 10th, 1943. The Seminary feels greatly honored and gratified that the first President of this Council should be our own President Mackay.

E. H. R.

PERSONAL RELIGION[1]

JOHN A. MACKAY

COLLEAGUES of the Faculty, members of the student body, friends and guests of the Seminary:

With the service of this morning we begin another year in the life of Princeton Seminary. In the name of the Board of Trustees, I wish to extend a general and cordial welcome to all who are present.

I welcome particularly those who are here for the first time, and very specially those of you who have come to us from abroad. May you not find this country a foreign land, nor this Seminary a cold or alien institution.

I greet with unusual pleasure the group of distinguished visitors, fellow Evangelicals from Latin America, who are visiting the Churches of the United States, and who honor us this morning with their presence. I welcome also the missionaries who are our guests in Payne Hall, and the group of young people who are already under appointment to the Moslem world and will be studying in Princeton Seminary this year in preparation for their future work.

Last, but not least, I welcome in your name, colleagues of the Faculty, and in yours, members of the student body, Dr. Howard T. Kuist, who is now a full member of our Seminary family. With him we welcome Mrs. Kuist and their two boys.

There hangs, however, over our meeting at this year's beginning a very decided shadow. News has come that in far away New Guinea one of our recent graduates of the Class of 1940, Keith Munro, Chaplain of the Air-borne Engineers, was killed by a bomb on August 15. He was conducting a service in the jungle on Sunday morning when the sky filled with fighting aircraft, Japanese and our own. A Japanese plane came crashing to the ground with a full bomb load and exploded. Keith had asked the men who were worshipping with him to get into fox holes; but he was late in getting into one himself and was killed by a bomb fragment. Those of us who had the privilege of knowing Keith Munro will remember him as a loving and loyal person. He is survived by his parents and by a young wife and a three-months old baby, Nancy May, for all of whom our prayers go up to God.

In the course of this year a memorial service will be held on the campus for Chaplain Munro and the other four Chaplains, Alumni of the Seminary, who have fallen in this war. In the mean time, the fact of their passing does two things. It provides a background for the theme upon which I wish to speak this morning; it also brings before us the grim realities of the situation in which the Christian Church in its service to Christ is engulfed at the present time.

I.

My subject is "Personal Religion." Religion is personal when it is something more than conventional. Conventional religion is for the most part inherited religion. One is religious primarily in loyalty to parents or grandparents, or because of the social influence of the environment in which one was brought up. Religion is equally conventional in character when those who profess or represent it are religious primarily for professional reasons.

[1] Being the address delivered by President Mackay in Miller Chapel at the opening of the Seminary year on September 22.

A man is professionally religious when he recognizes his obligation to speak about certain religious truths, or when he orders his life and adjusts his behaviour in accordance with the principles and practices of the religious faith which he is under professional obligation to represent. Do not misunderstand me. I am not suggesting for a moment that religion that is inherited may not also become personal. Still less do I suggest that many who are professionally religious are not also personally religious. I am suggesting, however, that it is possible to be religious in a merely conventional sense, through the influence of inheritance or through a sense of professional commitment or obligation.

As distinguished from conventional religion, personal religion is religion in which the divine reality, however it may be conceived or experienced, exercises an over-mastering influence upon life. It becomes the fountain-head of emotion, the master light of thought, the source of moral energy.

If personal religion, however, were nothing more than that, the designation "personal" would be as applicable to other forms of religious experience as to Christian experience. In the sense in which I have used the term we cannot deny "personal" religion to Hindus or to Moslems. We most certainly cannot deny it to fanatical, crusading Nazis. In the life of a Ghandi, or of a fervent Moslem mystic like Algazel, as in the life of the young crusaders who militate under the banners of the new secular religions, there is a deep personal character in their faith. An over-mastering something has gripped them which is not merely inherited, not merely traditional, something much more than professional.

But, of course, what interests us here is not personal religion in general, but personal religion as the most basic expression of Christian faith and life. In the Bible, the great source-book of Christian faith, many terms are used to describe a man whose religion is personal. He is "a man of God," one who "fears God"; more specifically one who "believes in Jesus Christ," "a disciple," "a new man," "a saint"; one who has "passed from death unto life." In Christian literature in all lands and in all ages we find a variety of vivid descriptive phrases to denote a man for whom the Christian religion is intensely personal. He is "a subject of grace," "a gracious soul," "a believing Christian," "an exercised Christian," "a twice-born man," "a converted man," "a changed man," "a true believer."

Personal religion in this Christian sense is doubly important when we are in the midst of war, and when we are concerned about true and stable world order beyond war. For in war time, more than at any time, God and the soul stand out in their stark, primitive reality. No question is quite so urgent as that of the relationship between the human spirit and its Maker. Alas for that Christian pastor today who, in a smitten home where bereavement has befallen the family because of a casualty at the battle front, is not able to bear personal testimony to the grace of God and His significance for personal and family life! Alas, alas, for that Army Chaplain who, confronted with wounded or dying men, is unable to bear personal witness to the reality of the new life in Christ and to point them to the Saviour and Lord of Life!

We are approaching a moment in history when decisions must be taken that involve nations, international relations, world order. As we face the tremendous problem of the coming peace there is no more important issue than that of the inner religious attitude of the peace-makers. The character of the peace treaty will be determined to a major extent by the personal religion, or the lack of it, of those who make the treaty. If they do not acknowledge God's sovereignty in the world

or have not experienced Him in the Christian sense, they are certain to write a peace that shall not accord with the moral character of God's universe, that shall fail to do justice to His righteousness and mercy.

II.

What is personal religion in the Christian sense, and what does it do to life? These are the two questions we shall now consider.

First, What is personal religion? Personal religion might be defined as acquaintance with oneself and with God. There is in it self-knowledge and the knowledge of God.

Philosophers and Christians have been very largely agreed concerning the importance of a famous dictum. That dictum is: "Know thyself." Self-knowledge is the starting point for all knowledge. Even the knowledge of God cannot be a substitute for the knowledge of oneself.

Part of our trouble today is that self-knowledge as currently pursued involves no piercing scrutiny of human nature, no challenge of man as he is. Man is taken for granted and the study of the human self consists in discovering ways in which it may achieve over-mastering power or experience exquisite, concentrated pleasure. In a universe where men are but cosmic atoms, where life lacks central meaning, where the prizes are for the strongest, for those least deterred by scruples, personal power and personal pleasure are made the great goals of existence. The self is examined in order to increase the range of both. At a certain stage on this road of self-knowledge we meet a man called Dale Carnegie, who offers to teach us how to become masterful men and women. At a later stage of the road we meet the Devil who promises today as of yore, "Ye shall be as gods." Personality for purposes of conquest and domination; personality to become demi-gods, rivals of the true God.

For others a man comes to know himself most fully and to experience life most perfectly in one thrilling moment of pleasure, when he is concerned only with the everlasting Now. It matters nothing whether his acts have meaning within a larger whole or not. Let him live dangerously and voluptuously. That is the underlying philosophy in Hemingway's *For Whom The Bell Tolls*, now being shown on Broadway.

Very different is the self-knowledge, the acquaintanceship with oneself, which comes in Christian experience and makes religion intensely personal. The first glimmer of this self-knowledge dawns when the truth breaks in upon a man that God made him for Himself and that he can be truly man only when his life is centred in God and he loves God and his fellow men. For man was made in love and for love, so that "he who loves not lives not." For a man to realize, on the one hand, that he was made to serve God and, on the other, that he has been living selfishly for himself, is to experience a sense of sin. A sense of sin, which is awakened when a person becomes poignantly aware of what he is in the light of what he should be, is the first step in the process of genuine self-knowledge, the first milestone on the road to acquaintanceship with God.

I knew a theological student who went through a certain seminary in a very jaunty manner. He claimed a kind of freedom which made it legitimate for him to do what he liked, treat people as he liked, give full expression to his innate pride. There came a moment when a faithful friend succeeded in showing him what he really was. Then that student became aware that up to that time he had never known himself. Not having known himself, such knowledge of God as he had was secondhand and sterile. His religion had been purely conventional. He had become increasingly disinclined to risk the disturbing experience of honestly facing himself. Subsequently he wrote these significant

words: "There are men who go through seminary unfaced by themselves, and enter the ministry. They don't know themselves. They were in my class at seminary. I saw them graduate. Some know where they are going, and the God who leads them. Others know the key phrases, and are conditioned to thinking that they believe, when down inside they don't. I am not criticizing. I only feel sorry for those men who have not had to face themselves. Though I will never have the opportunity, yet I hope some one does have, to stand before the whole seminary and preach that one question, 'Do you know yourself? and God?'"

But the possibility of such a situation forces us to ask the question: How does a man who refuses to recognize the claims of God and his neighbor come to know himself? Sometimes he does so through an experience of frustration, sometimes through confrontation with God's pattern for human life. The Prodigal in the parable "came to himself" when he had reached the end of his tether in a "far country," hungry and among the swine. His new self-knowledge sent him back with penitent mind and resolute gait to his Father's house. King David came to know himself as a miserable sinner, the perpetrator of a dastardly deed, when the prophet, with consummate skill, made him behold his living image in the tale of the mean monster who preyed upon the little ewe lamb of his neighbor. For us who live in the Christian era the kind of self-knowledge that leads a man to seek the face of God comes when we are confronted with Jesus Christ. Nowhere so much as in the light of Christ's moral perfection, especially in the light of His Cross, do men come to know themselves as they are and turn to God as He is. Such self-knowledge is the gateway to the knowledge of God. It is through Jesus Christ, as Pascal loved to put it, that we come to know ourselves and God.

III.

We come now to the knowledge of God. How do we become personally acquainted with God? There are three distinct levels at which we become acquainted with Him. Each level is necessary for a complete Christian experience of God.

The first of these levels is *redemptive knowledge about God.* To know God is the loftiest pursuit that has engaged, or can engage, the mind of man. Philosophers, artists, poets, men of letters, have all written about Him. Many true and beautiful things have been said about God and the Divine in the history of human culture. But much that has been said, while interesting and important, has not provided man with the knowledge of God that he most needs. It has failed to describe the things that God has done in history to solve the problem of man's sin, to transform human nature, and to draw men to Himself in love. After all, the most important thing for a human spirit to know is that God Himself undertook to save man, to make him truly what he should be. Such knowledge can be crisply expressed in that one word "Gospel," "Good News." It is truth contained in a tale. It constitutes what a leading journalist in this country has said that he himself yearned to have—a "tenable fundamentalism."

What forms a "tenable fundamentalism?" What is the sum of saving knowledge? Here it is in brief compendious form, four great affirmations:

First, *God has spoken.* The eternal silence has been broken. A Voice has sounded from Beyond. Man is not doomed to endless quest; there is Truth. The Bible is the Record of what God has said. Second, *God became man.* He who spoke to man spoke also in and through a Man, Jesus Christ, the God-man. The Word become flesh is the centre and starting point of the Christian religion. In the life and death of Christ, in His Resurrection and

glorious Ascension, God wrought salvation for sinful men. The victorious Christ is the guarantee that God did not make man in vain, and that the end of history will not be an anticlimax to its beginning. Third, *Man is saved through faith in Jesus Christ.* Faith is the human response to what God has done for men in Christ. By their assent to the witness borne to Him, and their consent to the Saviour Himself, men are saved. They become "new" men. In the reality of spiritual change new horizons open up before mankind, new forces are released. Fourth, *The Christian Church is the Body of Christ.* The new men in Christ are not spiritual atoms. They are members of a Divine Society, a Fellowship created by the Spirit. This Fellowship, which transcends the boundaries of every Christian group, is the organ of the will of Christ, the Community of destiny, the Society outside of which no Christian can grow up to full spiritual stature.

These four affirmations constitute the redemptive core of the Christian religion and should not be absent in one form or another from all Christian preaching. To apprehend with the mind what they involve is the first level of the knowledge of God.

The second level of the knowledge of God is *evangelical commitment to God.* Bear in mind two important things. It is perfectly possible to accept all the great redemptive facts about God, to hold the most orthodox beliefs about Jesus Christ, the Redeemer, and yet not be Christian, and be utterly devoid of any personal acquaintance with God. For it is one thing to give the assent of our minds to true doctrines, and quite another thing to give the consent of our wills to Him who is the Truth. It is a most unhappy fact that some who make a great boast of their Christian orthodoxy, make formulas their God. In doing so they are idolaters, manifesting in their lives that self-righteousness, bigotry and fanaticism which have been associated with idolatry in every age. Such people accept truth about God, and passionately adhere to it; but they do not commit themselves to God Himself. It is much easier and less costly to substitute ideas about God for commitment to Him.

The second caution is this: Evangelical commitment to God is something deeper and more vital than religious experience in general. Listen to some testimonies regarding this important distinction. Jonathan Edwards, the greatest American who ever thought about God, or about anything else for that matter, tells us that in early youth he and a group of companions were so devout and ardently religious that they made little prayer booths in the recesses of the Connecticut woods. But, according to Edwards, it was several years later that God became personally real to him. The brothers John and Charles Wesley and their younger companion, George Whitefield, were the initiators of a religious movement at Oxford which was marked by religious fervor and the most painstaking discipline of life. But it was subsequent to the initiation of Methodism that the three friends entered upon the religious experience which made them the great Christian leaders they became. Thomas Chalmers, the Scottish preacher, was, according to Thomas Carlyle, the greatest Scotsman since John Knox. When Chalmers was a theological student in St. Andrew's University, the college chapel would be thronged with both students and towns-people on the day when it was known that Chalmers was to lead the devotions. They were fascinated by the beauty and lofty eloquence of the young man's prayers. But, according to himself, he had not at that time passed through the supreme experience of his life; he had not personally encountered God and committed himself to Him.

The secret of personal religion, that which opens the way into its "Holy of holies," is the personal commitment of

life to the redeeming God upon the basis of knowledge concerning Him. We give ourselves to Him in a personal encounter. Hitherto we have known about Him; now we know Him. He forgives us, cleanses us, heals us, makes us His children in a new sense, admits us to His service. It is not necessary that Christians should know the hour, nor even the year, that they first met God in this holy encounter. The important thing is that their attitude towards Him be one of personal, unreserved surrender. What gives to this encounter its evangelical character is that he who gives himself to God does so as love's response to what God has done for him.

There is, however, still another level of the knowledge of God, the level to which evangelical commitment leads. This highest level is *spiritual union with God.*

From time to time we hear the words "mysticism" or "piety" used in a very disparaging way. Let me say that I find myself in full revolt, in the name of the evangelical tradition, against certain trends in modern Christianity which are disdainful of Christian piety. There are people with whom I feel myself to be in substantial theological agreement, but who detest the term "mysticism" and abhor the time-honored word "piety." There is an intellectualism about their attitude which deeply concerns me. They are disposed to maintain that there is nothing in the Christian religion that goes beyond an intellectual apprehension of truth and an honest commitment to God and His will. They deny that union with God can be an experienced fact. They reject the idea that the new life in Christ is a thing in itself which produces experiences which are the birthright of all Christians and the goal of all Christian living. Both the word and the reality of "piety" must be resuscitated again in so-called orthodox and neo-orthodox circles.

On the other hand, there are "pious" people whose piety is the purest sentimentality. They never seem to get beyond testifying to their first experience of Christ. Their religion is lived at an exclusively emotional and reminiscent level. They feel themselves, alas, to be beyond all law. They are not ethically sensitive, nor do they live disciplined lives. They are unresponsive to human needs. Jesus Christ has not become for them the Lord of life.

We need to return to Paul and the New Testament. For Paul the Christ to whom he had committed himself became his life and lived within him. His body became a shrine, the temple of the Holy Spirit. Christ lived within him, ruling his will, moulding his unruly nature. He learned by experience that at the heart of true Christian living there is an exquisite pain. Measureless longing after God and a life wholly surrendered to the will of God always involve an element of pain. It is the most advanced Christians, moreover, who suffer most. "Whom he loveth he chasteneth." It is they who know the meaning of the "dark night of the soul." It was beyond the Wicket Gate, beyond the Interpreter's House, beyond the vision of the Delectable Mountains, that the pilgrims went down into the valley of the shadow of death. Christian biography is full of experiences like that. The great Teresa of Castille makes the sixth mansion, the innermost but one in the mystic Castle, that in which the soul is most afflicted. Christianity at its highest and best involves pain and struggle. Paul, you will remember, said, "That I might know Him, and the power of His resurrection, and the fellowship of His sufferings." Power to suffer, power to bear the cross that lies beyond Easter. The "old man" is loath to die, but he must be crucified. There is an evangelical mortification of the flesh, as truly as there is a Catholic. The times call for Christian ascetics, spiritual athletes who practice self-denial and crucify the flesh with its affections and lusts, in a triumphant evangelical spirit.

IV.

But my time is almost up and I have still to answer the question, What does personal religion do? It does three things.

Personal religion *transfigures doctrine.* Two charges have been brought against Christian theology. The first is that it is irrelevant, and the second, that it is cold. As to the first, all Christian doctrine has or should have a message for every phase and sphere of human life. For it deals not only with the revelation of God, but with the whole life of man. The doctrine of God, for example, is relevant to every human quest and problem, to questions as diverse as sex, race, and wages.

Textbooks of theology, it is true, can be terribly cold. But it is not inevitable that they should be so, if only the man who writes theology does so with a burning heart as well as an enlightened mind. True Christian theology is theology that sings; and that is the theology we need. Jonathan Edwards, who was six weeks President of Princeton University before he died of smallpox, said that he could never meditate except in a singing voice. Theology with a singing voice! That is the theology Paul wrote. Its greatest pattern is his letter to the Ephesians, the crown of all his writings. That epistle, starting from the lark-like note of exultancy, "Blessed be the God and Father of our Lord Jesus Christ," passes through all the measures of great music, and is our first Christian liturgy. Part of our task in Princeton Seminary is to turn the great doctrines of the Christian faith into the music of exultant proclamation and subjugating appeal.

Personal religion also *transfigures life.* It creates an interest in men and not merely in ideas. This interest is not confined to concern about people's souls; it is equally concerned about their bodies and general welfare. Some people there are who are sticklers for sound theology, but they are not interested in human beings. They have no pastoral sense, nor any sense of social responsibility. They are not zealous in good works. They just talk. They teach the Bible but they do not live it. They name the name of Christ but they do not obey Him. The religion of such is vain; for our Lord and His Apostles were tenderly interested in the bodily needs of men as well as in their souls.

Many evangelists and Bible teachers in these days would do well to remember George Whitefield, that prince of evangelistic preachers. Whitefield was the first public figure in history to become a citizen of the Old World and the New. He was equally at home in both. Wherever he was, whether among the classes or the masses, preaching in London or Boston or tossed about on the turbulent Atlantic billows, his thoughts never wandered far from the orphan home which he founded in South Carolina and to whose support he dedicated his life. Spurgeon and Moody were like Whitefield in their great human sympathy.

Personal religion transfigures life in another sense: it *gives it refinement.* One of the greatest banes of the Christian ministry today is the coarseness and bad taste which marks conversation and conduct in many ministerial circles. Ministers can be the most irreverent people in the world. It is one thing to be buoyant and joyful; it is quite another thing to be flippant. We would do well to cultivate the distinction between humor and mirth, on the one hand, and flippancy, on the other. Listen to what the author of *The Screwtape Letters* says: "If prolonged, the habit of Flippancy builds up around a man the finest armour-plating against the Enemy [Christ] that I know, and it is quite free from the dangers inherent in the other sources of laughter. It is a thousand miles away from joy: it deadens, instead of sharpening, the intellect; and it excites no affection between those who practice it."[2]

[2] Page 60.

Finally, personal religion *transfigures human relations.* It does so by leading those who have it into the fellowship of the Christian Church. There is no place in the Church for an individualist as such. Yet it is paradoxically true that ministers and theological students are the greatest individualists in the world. They give themselves the luxury of doing what they would not recommend to their people or permit them to do.

How much the Church suffers in its transfiguring virtue from us, its leaders! And yet what is there that transfigures social relations so much as corporate worship and collective action within the Christian fellowship! Let us learn to worship and to act together on this campus. Let us lay aside all unlovely individualism and every vestige of spiritual pride, and constitute ourselves a single family in Christ. Let the truth and beauty of personal religion be perfected in corporate relations. Knowing ourselves and God, let us strive, in the unity of the faith, to "know even as also we are known."

THE THEN AND THE NOW[1]

HENRY S. GEHMAN

NO nation has ever lived in isolation. In prehistoric times trade was carried on between Babylonia and Egypt by the famous great international highway going from Egypt along the coast of Palestine and Syria to the Euphrates, thence along that river down into Babylonia. From the close of the First World War up to Pearl Harbor a large element in this country believed that we could be isolationists, but the unprovoked attack in the Hawaiian Islands immediately put an end to that delusion. In our study of history we observe that no nation has ever lived for long in a vacuum. To this the Hebrews were no exception. If we ever conceived of the Israelites as having had a special protection from God, as having been developed like a hothouse plant under God's tender oversight, or as being different from any other nation, let us dismiss that false idea now. It simply is not true to the facts of the case. The Hebrews were God's chosen people not in having a divine protection that mitigated their sufferings, but in having a greater responsibility. God chose them as the instrument through which to reveal his purpose unto the world. This is the prophetic view of history in the Hebrew sense of the word prophecy.

I.

It is a fact of history that God chose the Israelites as the nation through whom he revealed his plan of salvation to the world. Whether we like it or not, we have to admit that God took the Israelites as his chosen people and set them into the middle of the then civilized world. Palestine lay in the centre of the world from prehistoric times until the expansion of the Roman Empire. Before 3000 B.C., even in prehistoric times, we have a flourishing culture in Babylonia and in Egypt. Palestine was traversed by the main artery of traffic between these two lands. Syria is due east of Crete. Arabia is the backdoor of Palestine. By way of Arabia spices and gold came into the country from South Arabia (the land of Sheba), and South Arabia received these products from India. In historical times iron came into Palestine from the land of the Hittites in Asia Minor. We can therefore see a divine plan in history. God set the Israelites into the heart of the ancient civilized world: from this region could emanate the influence of true religion. No better centre could have been chosen for the diffusion of Christianity in Roman times. It is no mere accident that the Israelites were set into Palestine.

In the Old Testament we have the first universal presentation of history. The Old Testament takes God for granted and makes no pretense of proving his existence. Genesis opens with the creation of the heavens and the earth by God, and this divine work comes to a culmination in the creation of man in the image of God. Thus a foundation is laid for the history of Israel. No broader basis could be presented. The author of Genesis sets the history of Israel into the very scheme of the universe. Creation is followed by a few chapters in which we have a résumé of prehistory. Whatever we may think of the genealogies in Genesis, Chapters 4, 5, 10, 11, it is obvious that the author of these passages has a sense of time and continuity in history. In the tenth chapter we have a remarkable geographical presenta-

[1] A lecture delivered at the Princeton Institute of Theology, July 1942.

tion of the nations of antiquity. In Genesis 12, however, we have the beginning of the history of a nation that God chose for his purpose; after having given a rapid panorama of the ancient world, the author has reached his objective. At that point he proceeds to unfold the history of Israel. We notice in the Old Testament that God accomplishes his purposes in the lives of men and in the destinies of the nations. It is very simple to trace in the Old Testament a divine thread of God's control of history. A divine plan is apparent as we trace the fortunes of the Hebrew people. Abraham, the pioneer in faith, is the father of the Hebrew nation; he has two sons, but Isaac is chosen. Isaac has two sons, but Jacob, later known as Israel, is chosen. Israel has twelve sons, who become the founders of twelve tribes. In the course of time these tribes constitute the united nation of Israel. King David came from the tribe of Judah. Even though the kingdom was split upon the death of Solomon, the line of David continued upon the throne at Jerusalem until the destruction of that city in 586 B.C. This, however, was not the end of David's line, for it continued, and in the fulness of time our Lord and Saviour Jesus Christ was born of the line of David. Christ is the centre of history. Genesis begins with the broadest base possible—all humanity. We have a process of selection and a narrowing down of the line, until we come to a focus in Jesus Christ. But history has not remained concentrated in a focus. With Christ there is proclaimed salvation for all mankind, and Christianity is a living force spread over the whole earth. So from Christ as a focus there emanates forth the truth to such a breadth as to include all humanity. Geographically Palestine was the centre of the ancient world; spiritually in the Old Testament, in the New Testament, and in the personality of Jesus Christ that land has remained the centre of the modern world. The Old Testament is devoted not merely to the Israelites; it is a faithful record of God's dealings with men.

II.

So much for a general background. We shall now turn to the prophets who are our special concern in this discussion. In both the Major and Minor Prophets we have spiritual values for all generations. Now how shall we use these books? Shall we pick out certain verses and consider them without reference to their context? Unfortunately this has been done too often by ministers. Many clergymen have confessed that they never understood the prophets. One reason is that they never took time or had the sense to approach them from the point of view of the contemporary situation. No nation has ever lived in a vacuum; no ideas can be contained within an air-tight compartment. No successful preacher can live in a vacuum; he will have to interpret the present in the light of the past, ever looking to the future. He must know how to apply the eternal truths to his own generation. If he cannot speak to his contemporaries in language they understand, his messages will have no appeal and furthermore no value. In the same manner, the prophets spoke to their own generation in the language of their time. Their words were directed first of all to their contemporaries and indirectly to us. We must not imagine that the prophets spoke in veiled language which we can interpret in a hit-or-miss fashion without reference to the contemporary situation. Too often we approach Scripture in a dazed mental condition because we think it is so mysterious, and then we go ahead and force into it our preconceived ideas. Scripture for the most part is perspicuous if we look at it in the light of the situation contemporary with the authors. We can safely say that the prophets knew what they were talking about. Without a knowledge of the international situation in the days of the prophets, many of their state-

ments are meaningless and are merely beautifully sounding words or sentences. Yet as we read ancient Semitic history, we notice many parallels between ancient and modern situations; human nature is essentially the same. The situations faced by the prophets are similar to those of our own time. They are OUR CONTEMPORARIES. The prophets under the guidance of God's spirit had a conception of the truth that cannot be explained from mere human reason. They spoke in the terms of their own time and generally from a local point of view; nevertheless any study of their teaching reveals the fact that they spoke not only for their own generation, but for all eternity. The prophets were remarkable teachers; in no other nation of antiquity and in no other literature can we find a succession of men like the Major and the Minor Prophets. We must still go to them for a conception of righteousness, the God of justice, the God of love, the eternal principles of justice and righteousness, the teaching of individual responsibility, repentance, the new heart, the new spirit, and the new covenant in which the law is written upon the human heart. Some writings in this world have become classic; to that category belong the prophets in the best sense of the word.

In treating the prophets as our contemporaries, we shall have to set them into the ancient international situation and make comparisons with our own national and international history. In doing this, however, we do not wish to suggest, even in the vaguest way, that the Old Testament prophets predicted the present events or that in some cyclic fashion events have repeated themselves; we simply mean to point out that they and we have been living in a similar situation in life. As we look back upon the ancient Semitic world, it may seem like a very warlike environment. Perhaps a comparison between what took place in the ancient Near East and on our own continent will be not too much in our favor. Cortés invaded Mexico and ruthlessly conquered it in 1519, and eleven years later Pizarro embarked upon the conquest of Peru. In round numbers we may call it four hundred years ago. St. Augustine was founded in 1565, and Santa Fe in 1582. Jamestown was settled in 1607, and Plymouth in 1620. Accordingly the English settlements in this country are only a little more than three hundred years old. We may date the prophet Amos about 750 B.C.; as a central point in the period of Ezra and Nehemiah we may take 444 B.C., when the Law was read by Ezra to the assembled populace. In other words, the period during which the canonical prophets lived and wrote corresponds roughly to the time that has elapsed between the first English settlements in our country and the present year. If, however, we wish to include Elijah and Elisha, we may roughly equate their period with that of the Spanish settlements in North America. Many tremendous changes have taken place on this continent during this time; similarly the prophets wrote and preached under varying circumstances.

The Prophets lived in no peaceful periods, and any one who reads our American history may come to the conclusion that this continent likewise has not been a very peaceful region. The raids of the French and Indians in colonial days upon the New England villages aroused our imagination in our school days. In colonial times our colonists fought in King William's War, Queen Anne's War, King George's War, and the French and Indian War, which closed in 1763. The American Revolution (1775-1783) was followed by brief or nominal wars with France and the Berber corsairs; then came the War of 1812. The Mexican War (1846-1848) was followed in due course by the Civil War (1861-1865). At various times we had wars with the American Indians, whom we dispossessed and either

exterminated or in the spirit of Tiglath-Pileser III and Nebuchadnezzar forcibly placed on reservations with many cruelties and scandals. In 1898 we fought a war with Spain, which was followed by the subjugation of the Filipinos. In 1917 we declared war on Germany and took a major part in the First World War. The attack on Pearl Harbor December 1941 was followed by a declaration of war against Japan and the Axis powers. Previous to the First World War our wars were accompanied by industrial development and commercial expansion. Nor can we look back upon the history of Israel, Egypt, Babylonia, and Assyria and imagine that their history consisted only of a series of wars. We must not overlook the fact that in those days there were also great building projects, agricultural developments, commercial penetration, and recognized spheres of influence. Cities were founded for commercial or strategic reasons. Men and women loved then as now; they had their domestic quarrels then as now. They loved their children and no doubt provided for them as do parents at the present time. Then as now there was the problem of making a living. Then as now there were decent people as well as reprobates. Men, women, and children then as now died natural deaths, unless they happened to live in "bombed" areas. No doubt many soldiers returned home from war as helpless hulks of humanity. And we can well believe that the boys who were killed on the ancient far-flung campaigns were mourned by their parents at that time just as modern fathers and mothers grieve for their sons who are killed, or what is worse, condemned to a living death. Ancient humanity suffered and had to pay for wars then as we do now. Wars always were expensive in the toll of human lives, the loss of ideals, and the destruction of the accumulations of the arts of peace. Human nature has not been essentially changed. If there be any difference between the ancient and the modern periods, it may be that modern scientific knowledge has made humanity more ruthless in its ferocity of destruction. The totalitarian states of antiquity had no more respect for human life and ideals than do the present-day totalitarian powers. The danger we incur in visualizing past events is that, because they are so far away both in geography and in time, they become impersonal, and we look at them as mere abstractions.

About 1050 B.C., or perhaps 1020, Saul became king of the Hebrews, and the kingdom of Israel and Judah remained united for about one hundred and twenty years, or less, under Saul, David, and Solomon. If we look at the international situation, it is apparent that the Israelites had the benefit of a "lucky break" in the history of the world. At that time Egypt was a decadent power, and Assyria had not yet reached out in its conquests toward the Mediterranean. Yet we must bear in mind that the Fertile Crescent never had permanent peace. In early historical times Sumerians and Semites fought each other in Babylonia. Sumerians and Semites with their military expeditions and their caravans had reached the Mediterranean. Babylonian power reached its zenith under the great Hammurabi (1792-1749 B.C.), but in the latter half of the same century the Kassites came in from the East and ruled Babylonia. By 1200 B.C. there was a general upheaval in the eastern Mediterranean; Troy fell about 1183 B.C., and about the same time the Hittite Empire in Asia Minor collapsed. A new power to the north-east, Assyria, was slowly becoming a new menace; the foundation of the Hebrew Kingdom, however, was laid before Assyria had become a dominant power.

The changes in the ancient world were kaleidoscopic, but no more so than what we have in modern Europe. We have the French Revolution (1789-1799), the meteoric rise of Napoleon, his extensive campaigns and conquests, and the battle of

Waterloo in 1815. A century later we have the balance of power between the Triple Alliance and the Triple Entente, the First World War, and the defeat of Germany and Austria-Hungary. With the close of the First World War there was a new alignment of nations, but also selfish nationalistic points of view prevented enforcement of the Treaty of Versailles or a revision of that document. In 1931 Japan occupied Manchuria, in 1936 Italy conquered Ethiopia, and the League of Nations was a thing of the past. International morality passed out of existence, and decency was considered a sign of weakness. By 1939 totalitarian Germany under Hitler's régime started on a career of conquest and expansion. Next came Munich with the policy of appeasement, and things became steadily worse. The world was astounded when Germany and Russia signed an agreement, Aug. 23, 1939. The Second World War began Sept. 1, 1939, when the Nazis invaded Poland, and two days later Great Britain and France declared war on Germany. On June 21, 1941, Germany declared war on Russia, in spite of an agreement signed two years before. After the surprise attack on Pearl Harbor the war assumed global dimensions.

III.

Let us now turn back to the history of the times under which lived the prophets. The history of Assyria between 1050 and 950 is a blank; thus the three kings of the United Kingdom of Judah and Israel were not disturbed by the Assyrians. In the person of Ashur-Nasir-Pal (885-860 B.C.) we have a mighty conqueror. His campaigns must have seemed terrible to the conquered peoples, but they were mere picnics compared to modern warfare. Thus he writes: "I captured the city (Konabu); six hundred of their warriors I put to the sword; three thousand captives I burned with fire. I did not leave a single one of them to serve as a hostage. . . . Their corpses I formed into pillars; their young men and maidens I burned in the fire." In connexion with the capture of Tela, he writes: "Many captives among them I burned with fire, and many I took as living captives. From some I cut off their hands and their fingers, and from others I cut off their noses, their ears, and their fingers; of many I put out the eyes. I made one pillar of the living, and another of heads, and I bound their heads to posts (tree trunks) round about the city."

Ashur-Nasir-Pal conquered north-east and west of Assyria. The Phoenicians sent him tribute without having seen his arms. Appeasement is nothing new. It was a confession of the lack of idealism and a symbol that they cared more for the profits of commerce than for freedom. The Japanese were supposed "to have put down banditry in Manchuria," and Hitler was considered by the conservatives in Great Britain as a bulwark against communism. Shalmaneser III (860-825 B.C.) was another amazing Assyrian ruler, who for twenty-six years led every campaign in person. In 857 he captured Carchemish on the Euphrates, at the head of the Fertile Crescent; that city was as important to Shalmaneser as Kiev, Smolensk, or Kharkov for Hitler. In 854/3 a battle was fought at Karkar by the allied nations (Hamath, Damascus, Arabs under Gindibu, and Israel) against Shalmaneser. The battle probably ended in a draw, but the fate of the small nations was sealed. No doubt they trembled as did Czecho-Slovakia, Poland, Serbia, Greece, Denmark, Norway, the Netherlands, and Belgium before Hitler's mighty hosts. In 842 Jehu, the Northern usurper, sent tribute to Shalmaneser, apparently with the mad hope of gaining Assyrian aid against the people of Damascus, whom he hated and feared. This act of Jehu gave the Assyrians their first hold on Israel, and the consequences were far-reaching and decisive.

Appeasement worked no better at that time than in modern times with Mussolini, Hitler, and Japan. There was a short period of decadence and revolt in Assyria, but a new epoch begins with Tiglath-Pileser III (746-728 B.C.); we do not know much about his background, but more than once has an unknown man become the head of a great nation. The Assyrians made and unmade kings in the Northern Kingdom; the kings of Israel had about as much autonomy as the puppet ruler of Manchukuo under the tutelage of Japan. Finally Pekah, the king of Israel, and Rezin, the king of Damascus, made an alliance to withstand Assyria, and they attempted to coerce Ahaz, the king of Judah, to join their coalition. The idea of forcing a neighboring nation into "friendly cooperation" is nothing new. Ahaz was a young man, and so was frightened. Isaiah told him to trust in God, but probably he wished to be doubly fortified by having the help both of God and of Tiglath-Pileser III. Ahaz sought the aid of the Assyrians, and thus he became the vassal of Tiglath-Pileser. His position probably was similar to that of Latvia, Lithuania, and Estonia, when at the special invitation of Stalin, they became Soviet Republics. Hoshea, king of Samaria, sent tribute regularly to Assyria, but at the death of Shalmaneser V, he refused to pay. Assyria would not overlook such an omission, and in consequence Samaria was besieged. The city fell, and many of the people of the Northern tribes were deported to Assyria (722 or 721 B.C.). In those days vassal states were as happy as the Middle European states under the protection of Hitler. In Sennacherib (705-681 B.C.) we have an Assyrian, who was so thoroughly Assyrian, that he had no respect for the ancient culture of Babylonia. On account of its continuous rebellions and failure to cooperate he sacked Babylon in 689; he burned it to the ground and diverted the Euphrates over the site. It was one of the wildest scenes of human folly in all history. About a century later (586 B.C.), Jerusalem was destroyed by the Chaldeans under Nebuchadnezzar; the temple was leveled to the ground, and the inhabitants were deported to Babylonia. In the summer of 1942, in a supposedly enlightened era, two Czech towns were wiped off the map. In the case of Lidice German soldiers killed all the male adults. The women were packed off to slower death in concentration camps, the children to "educational institutions." Then Lidice was burned to the ground, and only a black scar was left. Later Lezaky suffered a similar fate. In this case, however, the children were sorted out from among the one hundred and twenty inhabitants, while the men and women were put to death. We are living in an age similar to that of the prophets of Israel. In the present World War the loss of human life is terrific, and in the bombing of cities many priceless treasures of art and historical documents are being irretrievably destroyed.

Sennacherib tells us how he besieged Jerusalem in the days of Hezekiah: "As for Hezekiah, the Jew, who did not submit to my yoke, forty-six of his strong walled cities, as well as small cities in their neighborhood, which were without number . . . by escalade and by bringing up siege engines, by attacking and by storming on foot, by mines, tunnels, and breaches, I besieged and took those cities. Two hundred thousand one hundred and fifty people, great and small, male and female, horses, mules, asses, camels, cattle and sheep, without number I brought away from them and counted as spoil. Himself, like a caged bird, I shut up in Jerusalem, his royal city." Apparently the only thing that he lacked was tanks and aeroplanes. Yet he failed in the end to take the city; for his army was smitten by the angel of the Lord. Whatever disease or pestilence it was that smote his army, the Hebrew writer considered it a case of

divine intervention. We can wonder why Hitler did not invade England (1940) after Dunkerque and the collapse of France. No doubt he had the strength to do it, but probably he miscalculated. We may have in this case another instance of divine intervention. In 612 Nineveh fell, and the glory of Assyria was gone forever.

IV.

Now we can fit the prophets into this ancient world situation. Amos of Tekoa in Judah prophesied in the Northern Kingdom about 760-746; Hosea, a native of the North, from about 746 to 720. Isaiah prophesied in Jerusalem about 740-700, and Micah, his younger contemporary, came from the country-side of Judah. These men lived during the height of Assyrian supremacy. Although the Book of Jonah was late in composition, the events portrayed therein must have taken place before 612, the year in which Nineveh fell. Here we have a great document on foreign missions.

We have four prophets during the period of Assyrian supremacy in the eighth century B.C. The scene, however, is rapidly shifting. The Scythian hordes in the early part of Josiah's reign invaded Asia and doubtless left desolation in their wake. Probably this suggested to Zephaniah the picture of desolation that will take place at the Day of the Lord. No doubt that destruction wrought by the Scythians was only a trifle in comparison with the bombing of London, Coventry, Cologne, and other cities of the Rhineland. Today we as well as Zephaniah are witnessing the *dies irae, dies illa.*

Nahum prophesied some time before the fall of Nineveh in 612. Amos, Hosea, and Isaiah had told their people that they would be besieged; all that Assyria had boasted of was her cruelties and her sieges. Now Nahum in his stirring and vivid poetry prophesies how retribution will come to Nineveh and mark her end. Assyria for centuries had oppressed all the peoples of Western Asia. Probably the feeling of despair and suffering endured by the Hebrews and their neighbors developed among the Hebrews the idea of a common humanity. Habakkuk (about 608-597) witnessed the shift from Assyrian power to the Chaldean supremacy. He wonders whether anything has been gained by the transfer of world dominion from one unscrupulous power to another just as bad. How could the divine purpose be justified in the face of such events? This is one of the ever-recurring forms of the world-old problem of evil and its reconciliation with divine providence. No doubt many of us, even with confidence in the ultimate victory of the United Nations, wonder why God permits this holocaust.

At the height of the Chaldean supremacy we have Jeremiah (626-586), who is the favorite prophet of many Biblical students. The battle of Carchemish (605) in which Nebuchadnezzar defeated the Egyptians left the Chaldeans without a rival. In Jeremiah's time there were two parties in Jerusalem; the nationalists, who were chauvinists and looked to Egypt for aid, and the pro-Chaldeans, who favored submission to Nebuchadnezzar. Jeremiah saw the decay of the state as a result of sin, and he knew that it was hopeless to resist the Chaldeans. He put God above country, and in consequence he spent many days in confinement. During the siege of the city he gave the king no false hopes of comfort; he saw the hand of God chastising the city of Jerusalem. We make much of Martin Niemöller's refusal to retract, but long before the time of Hitler Jeremiah refused to join the class of false prophets. Yet Jeremiah had not lost hope for his country. With his faith in God he knew that the people would be restored to the land, and he expressed his confidence in one business transaction. When the bottom had dropped out of real estate, he purchased a field in Anathoth

and put the deed in the safe-deposit box, until its value should return.

In 586 the city of Jerusalem fell, and there was a second great deportation to Babylon under Nebuchadnezzar; the former great one had taken place in 597. Edom had gloated over the fall of Jerusalem, but Obadiah in his brief book implied: "Do not worry. Your turn is coming also." If some of the populace had imagined that God was localized in the temple and that he for the sake of his honor was bound to defend Jerusalem no matter how corrupt it might be, they were sadly disillusioned. Formalism in religion was as lifeless then as now. If any man ever suffered for righteousness' sake, it is the prophet Jeremiah, and what makes his suffering all the more poignant is the fact that it was his own people that afflicted him. On the contrary, he received kind treatment at the hands of Nebuchadnezzar. At the present time it is of supreme importance that the so-called Christians be not outdone by the non-churchgoers in the application of practical ethics.

In 597 there was deported to Babylonia a prophet-priest by the name of Ezekiel, who in his eighteenth chapter teaches individual responsibility. While Ezekiel was in Babylonia, Jerusalem went through the final siege. To the men of the time there was a contradiction between individual righteousness and the suffering of the righteous individual with the community. They felt that the righteous individual should receive material reward here on earth. Why must the innocent suffer with the guilty? Why must the common folk suffer in war on account of the sins or mistakes of their rulers or on account of the errors of a few? We may say that we are individuals and that God is the God of our lives as far as our individual salvation is concerned; yet we are members of the body politic, and accordingly we have duties to perform to the state. Ezekiel did not solve the conflict between the individual as a righteous moral being and the individual as a member of the state where all are involved in destruction. The solution of the contradiction may lie in the separation between the natural and the penal consequences of sin. Yet such a solution may be merely so many words and will not satisfy the human heart unless there be a life beyond this upon earth. Today we face the same problem as did Ezekiel, as our young men are serving our country on land, on sea, under the sea, and in the air. What consolation is there for the parents and the boys who are in the service, without indulging in meaningless verbiage? We can say that there is no other way out, as things are now; that the men are examples of heroic sacrifice; that they are performing a noble service to their country; and that they are the victims of a stern and tragic necessity which is beyond their control. But that is all scant consolation, unless there be a life beyond the present.

This world is never static, as we know all too well today. So it was in the days of the prophets, as is apparent from this brief survey. The Neo-Babylonian or Chaldean Empire was rather shortlived. In 539 B.C. Babylon fell into the hands of the Persians under Cyrus the Great, and the following year a contingent of Jews led by Zerubbabel returned to the land of the forefathers. But in many respects it was an age of disappointment, and the return to the fatherland did not automatically usher in the blessings of religion. In many respects it was an age of disillusionment; today we have to guard ourselves against becoming cynical and disillusioned. Haggai and Zechariah kept up the enthusiasm of the people, and eventually the temple was completed (515). In the end, however, there was no warm response to the love of God, and formalism without a proper spirit took possession of both the common folk and the priesthood. Ezra read the Law to

the assembled people, but it turned out that they were hearers rather than doers. Prophecy, however, was not dead, and Malachi, a contemporary of Ezra and Nehemiah, has given us a picture of the ideal Levi (2:4-7); for us this is a picture of what a Christian minister should be. Thus the prophets have been set into the scheme of ancient history, and some modern comparisons have been made. The résumé has been sketchy, but it was necessary in order to remain within the limits of space.

Let us read the prophets not in the sense of blindly worshipping the past. We must rather believe in the continuous presence of God's Spirit in the hearts of all his prophets, ancient and modern. We need the prophets of the Old Testament because our work has its roots in the past. Moreover we must seek the ancient prophets not only for what they have said, but also for what they have been; not so much for what they enforced as for what they encountered, suffered, and confessed. We need their dogmas not so much as their experience and testimony. He who can thus read the past and interpret it to his own day, he who can discern the unbroken revelation of God to man, he who can recognize in the past, in the present, and in the future the eternal purpose of God—he is the true prophet of today.

A BUSINESS EXECUTIVE SPEAKS TO THE MINISTER[1]

RAY VANCE

I am afraid that the chance to deliver this address would have an irresistible attraction for almost any layman. It is now nearly half a century since I first became an active member of a Protestant Church. During those years, I have been connected with churches in little country villages, with others in college and university towns, with one in our nation's capital, with three in great metropolitan cities and today I am a member of a Presbyterian congregation in a typical area of suburban homes. All that time and in all those places, the minister has been speaking to me. Surely, it is my turn now.

Of course, the man I have called "the Minister" has been even more varied than the churches. At times, he has been a United Presbyterian, a Baptist, an Episcopalian, or a member of the Dutch Reformed Church, as well as one of the plain or garden variety of Presbyterian. Some times, "the Minister" has had to preach three sermons a week, lead a mid-week prayer meeting, teach a class in Sunday School, drill the choir and even step out of the pulpit to help with the anthem. At other times, he has had a corps of paid assistants and enough time to indulge in scholarly research or even to write magazine articles and books. Some times, he has been a youngster full of enthusiasm for work yet to be done. Some times, he has been an old man looking back with a great deal of disillusionment to the churches he has served but understanding and leading humanity as no young man can ever do.

But, in spite of these and many other varying qualities, each man I have known as "the Minister" has been a very definite personality and so tonight I shall not try to speak to or about some abstract type of man filling a spot in the organization chart of that "Social Order" about which we hear so much these days. Instead, I want to talk to you about the things I have gotten or the things I have needed and have not gotten from a group of actual men who have lived and worked during the past half century.

I.

As a first item in that talk, I want to give you a glimpse of what we laymen in general and business executives in particular need from you ministers as leaders of men in the everyday secular life of this world.

It may seem strange to you, but the first need which occurs to my mind is the need for facts. You may call the thing I am talking about by several different names. Information, education, knowledge; call it what you will, we have a need to know things of which even the best educated business executive is ignorant. Of course, the time when the minister was the only highly educated man in his community is past, but the education of laymen in general and of business executives in particular has at least four great defects which I believe it is in the province of ministers to remedy. These are:

1. Our scholastic educations have usually specialized on physical science or on the mechanics of organization and administration and have, of necessity, slighted or even completely

[1] An address delivered at the Princeton Institute of Theology, July 1943.

omitted many subjects which are essential for the production of a rounded human personality.

2. Once our formal education is complete, we are driven by competitive pressure into the development of our minds along still narrower lines of specialization.
3. As this same competitive pressure grows stronger, and is reinforced by social and political pressures we allow fears on the one hand and wishful thinking on the other to make us "suckers" for various types of propaganda until our minds are cluttered and warped by what Mark Twain spoke of as "knowing so many things that ain't so."
4. Finally, under the stress of immediate anxiety for putting black ink figures rather than red into the year's or even the month's statement, we become creatures of the present and lose both our touch with the past and our ability to visualize the future.

The American business executive boasts, and boasts with reason, about his realism and about his ability to guide and to control both the human and the mechanical elements necessary for the production and distribution of goods. However, by the very concentration and specialization necessary for that efficiency, we are cut off from great fields of knowledge and, through lack of that knowledge, many of our well-meant decisions have been almost tragically in error.

Now, I do not mean to assume that merely knowing all of the pertinent facts insures that any human being will have either the mental ability to make a proper decision or the moral character to shape his own actions on such a decision after it is made. Most human minds, confronted by a mass of unrelated facts about the greater human considerations outside of the daily affairs with which those individual minds are busy, will not only fail to make and to act upon wise decisions but will actually become puzzled or even a bit frightened and will escape from either decision or action through a process of intentional evasion of the challenge to his thinking.

Beyond that point, a biased misuse of knowledge may be even more tragic than ignorance. In its least damaging aspect, a biased selection from among known facts results in failure to adapt our own lives and personalities to the world as it really exists. In a more damaging phase, men and women who influence the lives of others through teaching or writing select certain actual facts from current or from past history and, by leaving out the facts which contradict their preconceived theories, establish false conceptions which warp the thinking and finally the lives of many others. At its worst, this evil phase of misused knowledge produces a Hitler. Remember Hitler first whipped a nation to fury by a presentation of dishonestly selected facts. Without a German people thinking in terms of twisted history, the major crimes of Nazism would have been impossible. For my own group, I plead guilty that the business executives of Germany were easy victims of Hitlerian propaganda; and I come to the second great need which I would present to "the Minister."

For the reasons just cited, this second need is much deeper than the need for knowledge. I can scarcely convey my idea to your minds by the use of any one word. The idea is covered by such words as: wisdom, insight, understanding. Perhaps such a phrase as "historical perspective" might be used. At any rate, we have a crying need for some one who will help us to see, to evaluate and to utilize the deeper and the longer term meaning of those puzzling fragments of human activity which come within our personal experience.

Maybe I am talking again about History. Maybe the right designation is Economics, Sociology, or Philosophy—if you can breathe some real life into those formal terms. At any rate, we want from our churches and from you as our pastors something which links the puzzles of the present with the facts of the past, interprets them with understanding of the very nature of men and calls us as individuals to meet the future with intelligent courage rather than with the careless optimism, the blind panic or the stoical resignation which are the characteristic attitude of so many today. From that start, as individuals, we may hope to substitute something better for the violent selfishness which is now such a dominating force in the relationships among economic groups, racial groups or nations.

Now, gentlemen, when you attempt to fill this need, you will very soon get beyond the points on which the members of your congregation agree with you or with each other. You will step on toes and you will criticize both the beliefs and the week-day activities of some of your hearers. Strange as it may seen, there will even be times when, in spite of your own sincerity, you will be wrong and your opponents will be right. All of this is just another way of saying that you will be meeting the problems which vex every man or woman who sincerely tries to do anything about the troubles which are not patently his own. One of the most vexing of these problems is the selection of a wise course in exercise of the right or in fulfillment of the duty to criticize the world in which we live. Let me give you some ideas which I have collected on the attitude of business executives toward ministerial criticism.

You know that we business executives have had plenty of experience with criticism, especially with adverse criticism. Right now, we are probably running second to government officials in that respect, and labor leaders appear to be crowding us for the second place. However, our experience in the 1930's may well qualify us as experts on reaction to everything from friendly admonition up (or down) to intolerant denunciation. Of course, we never resent "constructive" criticism! Neither does any other group of men, but it is amazing how soon unpleasant criticism of ourselves ceases to appeal to any of us as "constructive"; how easily important issues become lost in welter of personal enmity or group squabbling. Because of these dangers, every man must approach the question of criticism with fear and trembling but the exercise of your critical faculties is so essential a part of your mission as ministers that you must consider the dangers as a problem to be solved rather than as reason for avoiding the duty. For whatever they may be worth, here are some of the ideas I have collected on the subject.

II.

Among the various positive qualities essential to a useful critic, there are two which stand out far above all others. One of these is a genuine personal humility. By that I do not mean an apologetic self-depreciation. If you do not have ability and a personality which command respect first from yourself, you will never command it from others. But, I do mean the kind of humility which makes you realize the danger of forming dogmatic opinions on subjects of which your knowledge is limited; the kind of humility that will make you study long and think deeply before you speak at all. I mean the kind of humility which makes you look inside your own personality and realize that the lives of all men are made up of relatively good intentions and relatively poor performance; that most of us have relatively high aspirations and relatively weak self-control; in short, that the spirit indeed is willing but the flesh is weak. When you get that char-

acteristic, you have the first great basis for becoming a useful critic of the world in which you live.

To my mind, the second great essential quality for a critic seems to be a dominance of the desire to build the good over the desire to destroy the evil. Of course, this seems merely another way of saying that useful criticism must be constructive criticism. Possibly that is true but the matter is worth much more attention than is involved in a glib assent to that phrase. In the world of art, it is easy to recognize that production of great music, pictures, sculpture or literature is more important than is condemnation of that which fails to reach the highest grade. For some reason, it is a little less easy to see what barren and colorless voids would remain if we destroyed the mediocre without providing for replacement. Still less, I fear, do we realize that if we destroyed at one sweep all those pieces of art of which we disapprove but did not in some miraculous way provide for their replacement by finer works, then new creations as bad or worse would spring up to fill the void.

If that be true in the world of art which touches relatively lightly on lives of the great mass of men and women, how much more true would it be in those activities which involve every human being every day of his or her life! We business executives are under no illusion that the organizations we direct for the feeding, clothing, housing, transportation, amusement and general comfort of the world are perfect. We ourselves modify our organizations constantly and, if we are honest, must confess that many of the most desirable modifications have been made under pressure of criticism from the outside. However, the two following points are the basis for an attitude toward social reform which may often seem to you to be stubborn, selfish or just plain stupid:

The first of these points is that those various activities which we call "business" are actually feeding, clothing and housing the world and affording the physical basis of support for schools, churches and hospitals, as well as for a myriad of other activities which may or may not be theoretically desirable but which are actually demanded and developed by the men and women whom we serve. Just now, the material and human organizations which we have built up are furnishing the physical equipment for our defense. The significance of the point is that if you want to stop or cripple this great machine, you must realize that you will have to provide an improved replacement. Otherwise some replacement which you did not plan and which might be worse will take its place.

The second of these points is that "Business" as it exists today was not invented by some man or some group of men. It has been hammered out over centuries by men seeking not only material comfort but a physical basis for the whole life of themselves and their families. The chief appeal for contribution by the individual to the collective job is frankly made on the selfish basis of direct reward to himself and to his family. That may be an unworthy motive. Many have always felt that the unselfish motive of service to others could become the dominant incentive for economic activity. A few, as for example Robert Owen, have tried it in a small way, with tragically disappointing results. More recently, whole nations have turned to governmental compulsion as a means of securing the individual's contribution to the general economic effort. We business executives recognize the ethical appeal of unselfish service and we admit the theoretical efficiency of Totalitarian compulsion; but, frankly, we believe the basic business organization we have developed over the centuries is more effective than either of the others. It is more effective because it appeals to the basic human instinct of self-preservation and of family solidarity and because its essential freedom

for the individual brings out efforts which compulsion can never produce.

Let me display here that humility which I recommended to you, to the extent of admitting that our attitude may be wrong. However, I should be dishonest if I failed to warn you that, until you offer something very constructive as a substitute, any criticism which the Church may make of our basic economic order will generate more resentment than cooperation on the part of the average business executive.

All of this leads very directly to one negative quality which I should like to recommend to the minister who would be a real pastor to the business executive. Do not let yourself become an unintelligent crusader. Denunciation of evil and fiery zeal for good are one means of stimulating human progress; but misdirected emotional outbursts by public leaders are among the basic causes of most of our social tragedies. Of course, Adolf Hitler's career is the easy and popular illustration of what I mean. However, condemning Hitler before this assemblage is very much like denouncing the sin of image worship before a Scotch Covenanter congregation. Let us get a little closer to the sins of our own congregation.

When we business executives think of unjust crusading, we think bitterly of the "smear" campaigns directed against us by political leaders during the past ten years. We point out with some justice and possibly also with some smug self-righteousness that much of the disunity on our Home Front today is a direct outgrowth of the class hatred nurtured for the sake of easy popularity and of voting strength. However, we are not quite so quick to warn that workers as a class must not be subjected to unlimited hatred and denunciation because Labor organizations are now making the same kind of mistake which we made, when our group was the popular and favored one. Still harder is it for us to keep our disgust with the Bureaucracy which has bedeviled us for a decade from turning into a crusade against reasonable governmental authority. If you ministers are going to keep us straight on our facts, are going to provide us with an understanding interpretation of the world in which we live and finally are going to give us constructive criticism of our acts and policies, you must keep clear of these hatreds and propaganda campaigns.

III.

Now, up to this point, you may well have been unable to see how what I have said applies any more to you than to educators or to any other leaders of social thought. Well, up to a point, historians, sociologists, economists, philosophers and the like can carry this burden. I would even emphasize that the minister who fails to equip himself with a background of the social sciences is both unfortunate and open to severe criticism. However, the next thing I want from "the Minister" is one which he and he alone can fill.

Man is not just an economic unit. He is not just a social animal, or a political animal. Man is a spiritual being and in the ultimate lines which determine his destiny he reacts intensely to considerations that are neither economic, social, nor political. Economists, sociologists, philosophers, statesmen, or educators can help men and guide men who already want to live decently and justly but only the Church has been able to make men turn from warring animals into men of good will.

Of course, when I make this statement, I expect someone to answer that, after uncounted centuries of religious training and after nearly two thousand years of Christianity, we have the greatest war the world has ever seen. That, gentlemen, is as good an illustration as I can imagine of that biased sorting of facts of which I spoke a few minutes ago. Out of that one fact, wrenched away from equally pertinent

facts, a whole group of propaganda lies have been developed.

Number one lie is that the world is a worse place today than it ever was before; therefore, that all things we have struggled for and accomplished over the centuries are useless. I can not give a course in history here tonight; but, when you meet a man with that opinion, you might suggest that he read something of how wars were once conducted. Read how the great mass of men really lived. Materially, it is easily recognized that "John King lives today far better than King John lived a thousand years ago." Similarly, in the matters of mercy, of justice, and the value of a human being, we are revolted today by conditions which were condoned by the highest civilizations known at the beginning of the Christian Era.

A second propaganda lie is that this generation is faced by a spiritual trial such as no other generation ever faced; and that maybe civilization, including Christianity, will break down under the strain. Humanity and Christianity are tougher than some men think. I would not minimize our trials but, in all honesty, other generations have faced as bad or worse and have endured to leave us a less imperfect civilization and a stronger Christianity. The worst criticism I have of preaching today is when "the Minister" forgets that the God he represents made men and made the world in which men live; forgets that God ruled the world yesterday; that He rules it today; and that He will work through humanity for a world which He will still rule when this generation has finished its troubles and gone. We need ministers today who will preach to us a faith that is triumphant over fear. Any able man can preach triumphant faith in ordinary times; a great soul will preach to men who are beginning to doubt themselves.

Perhaps, the propaganda lie which worries ministers the most is the lie that the Church has failed and must be pushed aside when a new order is born after this war. Well, that is one lie you as ministers will scarcely need to fight. The world of laymen; yes, even the mass of laymen who have been irreligious, are fighting it for you. In all of these shaky years, the one institution which has not failed mankind is the Christian Church. The rulers of Japan and Germany know that their systems can not live with a vital Christian Church and have tried to suppress it but there still lives a nucleus in those countries which refuses to die. In China, a weak church has grown powerful under adversity. In lands already generally Christian, religion has a hold today which it never had in less trying times. No, we do not ask any minister to defend our church. That can be trusted to the record while you are too busy to think about defense of your church or yourselves.

But, we do want from you a living faith and a living religion. We are all living under strain. Many of those we love are living dangerously—are dying before their lives are well begun. We want a triumphant faith for public life. We want a deep, tender and solid faith for our personal life. And we want it every week from the pulpit and every day in your lives. One of the things I have learned in nearly sixty years of living is that many more men and women have the kind of courage and strength that rises to a single great emergency than have the enduring kind of grit to live an adequate life through the routine grind of days and years. In these years when burdens are a little heavier, we need just a little more of Jesus Christ from you every week. You ministers can not take up the world's actual burdens but your churches are the place where other men get the spiritual uplift to bear those burdens. That is the last and greatest request we would make of "the Minister."

And, now as I have told you, this array of needs we bring to our Minister, I sup-

pose some of you have felt inadequate. I suppose some of you have had a resentful desire to ask me what kind of a miracle man I think a minister is anyway. Gentlemen, we know you are not miracle men. Yet, we do need and do ask for miraculous results. We ask you for Jesus Christ rather than for yourselves. If you give Him to us, I am sure the business executives and all other men will find you adequate to the need we bring.

If this generation faces any great new problem, it is the problem of the loss of individuality and the substitution of mass ethics, mass thinking and mass action. Corporations, trade unions, racial mobs or national armies perform and defend acts from which individuals would recoil. Jesus Christ never looked at men in masses nor has his Church ever made that mistake. Frankly, we can regenerate our corporations, our unions, our political parties and our nations only by regenerating individual men and the Church of Jesus Christ is the one institution which has stuck to that job.

THE FORWARD MOVEMENT

HENRY S. BROWN

OUR fiscal year closes May 31. The year 1942-43 gave us for current expenses $34,368 from living givers. Of this amount $16,680 came from churches; $13,930 from individuals; and $3,757 from Choir offerings. For the fourth year in succession the Seminary closed the year with a balanced budget. In addition, gifts for capital funds totaled over $100,000.

The designated Student Center Building fund, invested and kept in reserve until it is possible to build, now totals $195,554. The interest is being steadily added to the principal. Pledges unpaid, but being paid every week, total about $20,000 more. This summer three additional pledges have been received totaling $20,000 and $25,000 more is expected as soon as the war ends.

The policy of receiving gift annuities from alumni and friends was voted by the Trustees, and informing literature to this effect is being distributed. One alumnus has sent us $500 to this department and another $1,000.

The Choir continues to sing the Seminary into the hearts of the churches, engagements having been made with 65 churches for the Sundays of 1943-44. Already the program has been presented in considerably over 300 different churches —many of the churches insisting that it be an annual affair; which, of course, is impossible.

The General Council of the General Assembly voted in October to give the theological seminaries 2½% of the Benevolence Budget, an increase of ½% for 1944-45.

Now that we have the Student Center Building assured and the former Hun School property in hand, we must all seek friends to provide the greatly needed, new Library Building, this being the 100th year since Mr. James Lenox gave us the original Library Building and grounds. As the great Theological Library constantly grows, and the new School of Christian Education develops, and the size of the Graduate Department increases, a most modern, efficient and adequate Library Building becomes more and more imperative.

In spite of tire and gasoline rationing, the alumni meetings are being held and are well attended. Much loyalty to, and cooperation with the Seminary, on the part of the alumni are growingly manifest.

PRINCETONIANA

LEFFERTS A. LOETSCHER

ANNUAL COMMENCEMENT, MAY 17

At the one hundred and thirty-first annual commencement of the Seminary, held on May 17 in the Chapel of Princeton University in the presence of a large audience of members and friends of the Seminary, sixty-four seniors received the degree of Bachelor of Theology and twenty graduate students the degree of Master of Theology. The address, "The Relevance of the Gospel," was delivered by the Rev. Joseph R. Sizoo, D.D., LITT.D., pastor of the St. Nicholas Collegiate Church, New York.

THE PRINCETON INSTITUTE OF THEOLOGY, JULY 12-22

The second session of the Princeton Institute of Theology, held last summer, revealed the established position which the Institute has already achieved in the thinking and annual plans of great numbers of ministers of our own and other communions. In spite of the fact that the Summer School of the Seminary was in session at the same time, the Institute enrollment reached 183, with 16 denominations represented, and visitors from 20 states, the District of Columbia, and Canada.

Each of the two weeks had a separate program with four addresses in the morning and one in the evening. Afternoons were left open for fellowship, discussion, and recreation. Once again the Institute, with its highly concentrated program and serious theological approach, proved to be quite different in purpose and method from the conventional summer conference.

Many are already making plans to attend the Institute next year, which is being planned for July 10-20. The facilities of the recently acquired School of Christian Education assure ample accommodations for both the Institute and the summer session of the Seminary simultaneously. All who believe that there is great need for the type of program which the Princeton Institute of Theology supplies will be much in prayer for its increasing usefulness in coming years.

FACULTY RETREAT, OCTOBER 23

The Faculty Retreat for prayer, consultation, and planning has become an annual event at the Seminary. In the days before the omnipresent gas-rationing overtook such enterprises resort was had upstate to a sequestered nook in Bernardsville. Pending the return of more normal times, the local inn has recently served the purpose. After devotional services four phases of Seminary work and life were discussed this year under the leadership respectively of Drs. Blackwood, Kuizenga, Piper, and Homrighausen. The informal atmosphere and constructive comments make a real contribution to Seminary life and plans.

STUDENT DAY OF PRAYER, OCTOBER 27

Twice a year the student body devotes a day to devotional and inspirational services. In the fall the meetings are led by faculty members, in the spring by a guest speaker. At the morning service this year Dr. Loetscher presided in the absence of President Mackay and Dr. Homrighausen brought the message, after which the students divided into dormitory groups for discussion and prayer. In the afternoon Dr. Blackwood conducted a memorial in recognition of Princeton Seminary alumni who have died in service in the present war. The Rev. Dr. Robert C. Mackie also

spoke. In the evening, Dr. Kuizenga, assisted by Dr. Jurji, administered the Lord's Supper.

Theology Today

All friends of the Seminary are looking forward with interest to the appearance of the first issue of *Theology Today* early next April. The journal will be a hundred and twenty-eight pages in length. A leading editorial will present a central subject, around which each issue will be organized, as a unifying theme. In addition to the main articles each issue will contain a brief devotional section, *In the Sanctuary*; a section on church news, "The Church in the World"; and about twenty pages of book reviews. Dr. John A. Mackay will be Editor in Chief and Dr. Hugh T. Kerr, Jr., Associate Editor. Dr. Gapp will be Book Review Editor. A large and highly representative Editorial Council will give advice and assistance. The subscription price will be two dollars a year, and subscriptions may be sent to the Business Manager, the Rev. L. J. Trinterud, 267 Highland Avenue, Lansdowne, Pennsylvania.

Stone Lectures, February 14-18

The Stone Lecturer this year will be the Rev. Dr. Jesse Herrmann, pastor of the Second Presbyterian Church of Lexington, Kentucky, and a graduate of Princeton University and Princeton Seminary. Dr. Herrmann attended the University of Berlin and the University of Marburg, and received the degree of Doctor of Philosophy from Princeton University. His Stone Lectures will be delivered in Miller Chapel Monday through Friday, February 14-18, at 7:30 p.m.

Installation of Professor Kuist, January 24, 4:00 p.m.

One of the high lights of the program of last summer's Institute of Theology was the presence of the Rev. Howard T. Kuist, Ph.D., Professor-Elect of Biblical Theology for the Teaching of English Bible. Dr. Kuist has entered upon his work at the Seminary this autumn and will be formally installed and will deliver his inaugural address at the Seminary's winter Commencement on January 24.

Seminary Choir

The popularity of the Seminary Choir still continues to increase. Each Sunday Dr. Henry S. Brown takes a choir of some twenty-five or thirty seminary students to at least three different churches, occasionally visiting as many as five churches on a single Sunday. To date, in spite of abnormal conditions in the country, the choir has been able to meet all its appointments. During the course of some half-dozen years about four hundred visits have been made to churches, and many permanent friends won for the Seminary and its program. Only recently has the choir begun to accept invitations for return visits. Dr. Brown addresses the churches and a brief word is spoken by a few of the students also. Dr. David Hugh Jones, of the Westminster Choir College, is the able Director of the choir.

War Activities

Until the government recently suspended civilian airplane-spotting, Seminary faculty and students were endeavoring to "do their bit" in this sphere. Throughout last semester students manned the two posts at Lawrenceville and Rocky Hill every Friday night from 7 p.m. until 7 a.m., while the smaller student body at Summer School was able to maintain one of these posts. Faculty members also served as plane spotters and air raid wardens.

Some, perhaps, have failed to note any lurking Calvinism in the popular song, "Praise the Lord and pass the ammunition." At any rate, it is related, indirectly at

least, to Princeton Seminary. It was suggested by the words of Lieutenant Commander Howell E. Forgy, a graduate of Princeton Seminary in the class of 1937, and a Navy chaplain at Pearl Harbor. An automatic ammunition hoist being out of service during the surprise attack, ammunition had to be passed by hand. Chaplain Forgy exhorted the sweating, straining men with a spontaneous outburst, "Praise the Lord, and pass the ammunition."

Physical Recreation

"Mens sana in corpore sano" is not being forgotten in Seminary circles. The Princeton Young Men's Christian Association recently acquired a bowling alley, but lacked any suitable place in which to install it. By a happy arrangement the Seminary has permitted the Association to install the alley in the basement of Stuart Hall and to use it there three nights a week. At other times, when classes are not in session, the alley is open to the use of Seminary faculty and students.

The former Hun School gymnasium, recently acquired, is a great asset to the Seminary, as all who attended the alumni banquet last May realized. It contains facilities for two simultaneous basketball games besides rooms for squash and handball. There are lockers and showers. At present the Seminary is planning to grant the use of the gym two afternoons and evenings a week to university groups as a courtesy to the sister institution with its present problem of wartime congestion.

Irish Princetonians

The Christian ties that transcend national frontiers in so many directions constitute one of the brightest hopes for the post-war world. A reminder of the cordial bonds of Christian fraternity that unite Princeton Seminary and Ulster, Ireland, comes in a recent letter from the Rev. Dr. J. Wallace Bruce, '31, to President Mackay. An "Irish Princetonians' Association," organized in 1937, now numbers about thirty ministers. This past June, Princeton Seminary had the great honor of having one of its former students, the Right Rev. Phineas McKee, D.D., a member of the Class of 1902, elected Moderator of the General Assembly of the Presbyterian Church in Ireland. In the previous year, two American army chaplains, the Rev. E. C. Brink, '30, and the Rev. A. R. Osborne, '33, addressed the Irish Princetonians' luncheon and were later welcomed by the Irish General Assembly. Relations between Presbyterians of Ulster and America, of such memorable historical significance, continue with unabated cordiality.

Payne Hall

Payne Hall, in its twenty-first year of service, has provided a home during furlough period for the following missionaries and their families: John Badeau of Egypt; D. C. Buchanan of Japan; J. D. Graber of India; Mrs. A. R. Kepler of China; F. L. Kline of India; H. Peters of Guatemala; Mrs. D. Roberts of China; S. P. Seaton of China; H. B. Smith of Egypt; R. K. Strachan of Costa Rica; J. C. Thomson of China; J. B. Weir of India.

Preachers and Lecturers

On invitation of the Faculty, the following preached in Miller Chapel on Tuesday evenings during 1942-1943.

The Rev. Stuart Nye Hutchison, D.D., Moderator of the General Assembly of the Presbyterian Church, U.S.A., pastor of the East Liberty Presbyterian Church, Pittsburgh, Pa.

The Rev. Ralph W. Sockman, D.D., pastor of Christ Church (Methodist), New York City.

The Rev. Harold J. Ockenga, D.D., pastor of the Park Street Church, Boston, Mass.

Addresses were delivered before the student body by:

Mr. Elmer W. Engstrom, Director of the R.C.A. Princeton Laboratories, on "Scientific Research: a Post-War Issue."

Mr. A. Philip Randolph, President of the Pullman Porters' Union, on "The Negro and the War."

Professor John E. Kuizenga on "The Challenge of the Cults."

Dr. J. Wesley Bready, author, of Toronto, Canada, on "This Freedom—Whence?"

Dr. Frederich W. Foerster, former Professor of Philosophy, University of Munich, on "The Russian World and the West."

The Rev. Paul C. Johnston, D.D., President of the Presbyterian Board of Foreign Missions, on "The Challenge of Foreign Missionary Service in the Present and Post-War Eras."

The Rev. Samuel S. Rizzo, D.D., representative of the Brazilian Evangelical Church on "Brazil and Presbyterian Missions."

DEGREES, FELLOWSHIPS AND PRIZES

The degree of Bachelor of Theology was conferred in May upon the following students who hold the degree of Bachelor of Arts or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

James Renwick Bell
Lloyd George Brown
Charles Eli Canady, Jr.
Jack Cooper
John Louis Crandall
James Stuart Dickson
William Trall Doncaster, Jr.
Edward Atkinson Dowey, Jr.
Thomas R. G. Evans
Donald Rodgers Fletcher
Howard Eugene Friebely
Arthur Jules Gibson
Theodore Alexander Gill
Joseph D. Graber
Carl Crouse Gray
Herbert George Grether
Otto Gruber
Robert Emil Hansen
Franklin Vilas Hinkle, Jr.
George Laird Hunt
Greer Sharp Imbrie
Merle Scott Irwin
Wallace Newlin Jamison
Joseph Lehigh Jensen, Jr.
Gerald Robert Johnson
Llewellyn George Kemmerle
Bruce Alfred Kurrle
William John Larkin
Robert Earl Lewis
William Morgan Lewis
Earle Vaughan Lyons, Jr.
George Frederick Mace
Joseph E. McCabe
William McLeister, II
William Henry Mooney
Lorenz Joseph Morrow
Hugo Arthur Muller
Joseph John Myerscough
John William Oerter
Harold Leonard Ogden
Arthur Dean Osterberg
Lester Eugene Paul
Willard Callsen Paul
Richard Bryant Pursel
Elwood Franklin Reeves, Jr.
Howard Banks Rhodes
Scott Turner Ritenour
Edwin Kendick Roberts
Robert Joseph Rodisch
Gordon McAllister Ruff
William Albert Smith
Robert Keller Staley, Jr.
Stanley Lee Tarves, Jr.
Donald Ketcham Theobald
Charles Milton Thompson, Jr.
Frederick George Tinley
John Montgomery Whallon
Robert Thomas Williamson
Joseph Samuel Willis
Frank Wilbur Wingerter
Carl Julius Clemens Wolf
John Erwin Woods
John Purvis Woods
Chester Virgil Zirbel

The degree of Master of Theology was conferred upon the following students who hold the degree of Bachelor of Arts, or its academic equivalent, and the degree of Bachelor of Theology, or its theological equivalent, from approved institutions, and who have completed the course of study prescribed therefor in this Seminary:

John Rainer Bodo
Elton Marshal Eenigenburg
George Wolfgang Forell
Lewis Myers Harro
Ernest O. Kelloway

Robert Frederick Klepper
Frank Joshua Kline
William Sanford LaSor
John Sanford Lonsinger
Benjamin Franklin Moss, Jr.
Edwin Clinton Nagle
Harry Peters
James Ligon Price, Jr.
John Allan Ranck
Theoderic Erasmus Roberts, Jr.
Robert Ernest Smith
Robert Kenneth Strachan
John William Tomlinson
Frederick Samuel Vogenitz
Karl Kenneth Wilson

Fellowships and Prizes were awarded as follows:

The Fellowship in Old Testament to
Robert Emil Hansen

The Fellowship in New Testament to
Herbert George Grether

The Fellowship in Apologetics to
Theodore Alexander Gill

The Fellowship in Practical Theology to
Donald Rodgers Fletcher and
Wallace Newlin Jamison

The First Scribner Prize in New Testament Literature to
Otto Gruber

The Hugh Davies Prize in Homiletics to
Joseph E. McCabe

The Benjamin Stanton Prize in Old Testament Literature to
Walter Edward Wiest

The First Robert L. Maitland Prize in New Testament Exegesis to
Noel Freedman

The First John Finley McLaren Prize in Biblical Theology to
Frank Marshall Vanderhoof

PRINCETON SEMINARY ALUMNI IN THE ARMED FORCES

Chaplains

William S. Ackerman '37
Frederic B. Ackley '38
Carlton Carl Allen '36
Harry Warren Allen '27
Robert A. Anderson '26
Fred E. Andrews '96
Charles W. Arbuthnot, Jr. '37
Andrew T. L. Armstrong '39
Wilson Bennett '34
Hansen W. Bergen '15
Richard Billingsley '31
Andrew W. Blackwood, Jr. '40
Henry P. Bowen '30
George A. Bowie '38
W. Roy Bradley '15
Scott Tarbell Brewer '40
Charles E. Brubaker '41
Eben C. Brink '30
Allan H. Brown '14
Karl P. Buswell '27
Robert H. Carley '42
Dean W. Carlsen '39
Charles O. Churchill '34
Charles D. Close '35
David L. Coddington '36
C. Ransom Comfort '31
Lindley E. Cook '35
Jack Cooper '43
Frederick M. Corum '40
Michael R. Costanzo '43
George E. Covington '33
Frederick B. Crane '30
Earle W. Crawford '41
Frederick W. Cropp, Jr. '29
Samuel D. Crothers '42
Oscar L. Daley '26
William W. Darsie '31
Thomas C. Davies '40
Edward Otto DeCamp '36
Jacob A. DeJong '26
Cecil H. DeKraker '34
Elie Fritz deLattre '41
George J. DeWitt '22
Charles L. Dickey '29
Edward A. Dowey, Jr. '43
Roland D. Driscoll '35
George B. Edgar '34
W. Morgan Edwards '42
Ernest E. Eells '17
C. Pardee Erdman '21
Bruce W. Evans '41
William E. Everheart '40
James L. Ewalt '40
Milton B. Faust '37
Horace L. Fenton, Jr. '35
Howell M. Forgy '37
David Freeman '28
Chester A. Galloway '42
Emil W. Geitner '30
John H. Ginter '27
John Randolph Glassey '24
Francis E. Glazebrook, Jr. '41
James E. Goff '42
Wayne W. Gray '29
Alvin N. Gregg '31
Augustus H. Griffing '34
Albertus Groendyk '37
John F. Hagen '13
John B. Hamilton '39
Ralph W. Hand, Jr. '40
Stewart W. Hartfelter '38
Plummer R. Harvey '42
Charles V. Hassler '22
Harold D. Hayward '33
Franklin B. Helsman '19
Frederic W. Helwig '27
Lloyd S. Hindman '38
Maurice R. Holt '36
Cornelius H. Hook '20
Albert H. Hopper '40
Joseph A. Howard '26
Herbert H. Hunsberger '36
Earle W. Hutchison '41
Richard H. Hutchison '40
Wallace N. Jamison '43
John E. Johnson '24
Edward Henry Jones '27
Laurence H. Jongewaard '29
Delbert P. Jorgensen '37
A. Gordon Karnell '37
Jay W. Kaufman '36
William Marcus Kendall '40
Paul F. Ketchum '40
G. Norman King '09
Lee V. Kliewer '42
J. W. Koning '30
Henry B. Kuizenga '38
Bruce A. Kurrle '43
Abram G. Kurtz '35
W. Floyd Kuykendall '28
A. Paul Lam '39

Paul J. Leavens '24
Clarence L. Lecrone '37
Roy L. Lewis '16
Robert L. Logan '19
William F. Logan '39
Joseph MacCarroll '35
John B. MacDonald '33
Paul A. G. Machemer '20
Gordon A. MacInnis '34
Donald B. Mackay '38
George L. Markle '26
Charles S. Marsh '32
Ivan G. Martin '05
Edward N. Maxwell '35
W. P. Maxwell '35
William O. Mayer, Jr. '33
William A. McAdoo '32
Wallace T. McAfee '24
Joseph E. McCabe '43
J. R. McAlpine '42
James L. McBride '07
Albert J. McCartney '03
John R. McClain '39
William F. McClain '35
Harvey H. McClellan '24
Frank L. McCormick '35
Roger B. McShane '42
Joseph A. Mears '25
Hugh M. Miller '42
Philip S. Miller '24
Theodore E. Miller '24
Peter Halman Monsma '33
John N. Montgomery '41
James F. Moore '42
John W. Moore '14
Gerritt E. Mouw '30
John Earl Myers '40
Joseph J. Myerscough '43
John W. Myrose '34
Duncan N. Naylor '41
Philip Nicholas '30
Magnus Nodtvedt '28
Harold L. Ogden '43
John Oldman, Jr. '40
Arthur R. Osborne '33
David L. Ostergren '34
E. Edwin Paulson '28
Walter W. Pierce '23
Wilber N. Pike '28
Eugene W. Pilgrim '26
Henry E. Pressly '38
Charles M. Prugh '31
William O. Ragsdale '40
Gerald Ramaker '32
Harold D. Ramsburg '25
Orso W. Randall '39
George Lewis Rentschler '41
Stephen M. Reynolds '33
Paul Elwood Rickabaugh '30
Edwin M. Rhoad '25
P. Harvey Robb '42
Charles B. Robinson '40
Reginald Rowland '19
Harry J. Scheidemantle '30
Harold A. Scott '37
Robert W. Scott '38
Charles N. Sharpe, Jr. '25
Edwin L. Schelling '24
Edwin A. Shoemaker '35
Elvin H. Shoffstall '23
Reuben W. Shrum '18
Henry P. Simpson '24
Mark A. Smith '40
Robert C. Smith '32
Lester I. Snyder '36
Andrew G. Solla '26
Bart D. Stephens '16
John Jacob Stoudt '36
Kenneth Campbell Stewart '41
Harold Strandness '38
F. Lawson Suetterlein '38
Frank D. Svoboda '34
Donald Y. Swain '38
Samuel E. Templin '35
Michael P. Testa '37
Samuel G. Thackaberry '34
Joseph P. Trout '28
John A. Troxler '37
Bruce Tucker '42
William G. Vincent '37
Harold Voelkel '29
Eunace A. Wallace '26
Doyle D. Warner '25
Oliver J. Warren '30
Daniel E. Weeks '35
Wilhelm Westby '30
John M. Whallon '43
Ralph K. Wheeler '34
Rowland H. White '32
Charles E. Wideman '31
W. Wyeth Willard '31
Frank R. Williams '36
Floyd Revell Williams '27
Robert T. Williamson '43
Allan R. Winn '37
E. Talmage Witt '14
Elmer D. Wood '27
Frank H. E. Wood '42
Harry Wood, Jr. '36
Robert D. Workman '15
Leigh O. Wright '20
David R. Wylie '16
Samuel J. Wylie, Jr. '39
Merle N. Young '39
Russell E. Young '41

William A. Zoerner '26
DeWitt P. Zuse '29

Men in Combat and Other War Service

Douglass J. Carvell '28
Dayton Castleman, Jr. '39
G. Douglas Davies '37
Earl H. Devanny '20
William H. Felmeth '42
John G. Elliott, Jr. '43
Harold L. Hemphill '36
Joseph L. Jensen '43
G. Otto Lantz '28
Wesley E. Megaw '43
Kenneth W. Moore '34
Robert F. Ogden '22
William L. Patterson '46
Albert W. Peters '37
Robert Porter '42
Thomas J. Smith '36
Thomas W. Wilbanks '37

Roll of Honor

Robert D. Downes '39, reported missing in the Philippines, October 1942.
Frank L. Miller '17, killed in Iceland, May 3, 1943.
Keith B. Munro '40, killed in New Guinea, August 15, 1943.
George S. Rentz '09, killed on U.S.S. Houston, Pearl Harbor, December 7, 1941.
Frank L. Tiffany '32, reported missing on Bataan.

ALUMNI NOTES

[1891]

Archibald H. McArn recently completed fifty years as minister of the First Presbyterian Church, Cheraw, S.C.

[1893]

W. F. Dickens-Lewis is serving the First Church of St. Cloud, Minn., in the absence of the pastor in the chaplaincy.

The position of Guest Professor of Religion in Trinity University, San Antonio, Texas, has been accepted by George L. Robinson.

[1895]

Edwin F. Trefz is supplying the pulpit of Calvary Church, Newburgh, N.Y.

[1897]

At the recent Commencement of Lafayette College, Samuel W. Steckel was one of the ten men who received certificates of honor in recognition of the Fiftieth Reunion of the Class of 1893.

[1898]

On Sept. 1 J. Walter Cobb retired from the position of Superintendent of Home Missions and Evangelist in the Synod of Tennessee.

Frederick J. Hibberd is serving as interim pastor of the Church at Crookston, Minn.

Following his resignation as co-pastor of the Rutgers Church, New York City, Daniel Russell has become pastor emeritus.

[1899]

E. P. Giboney is now stated supply of the Riverton Heights Church, Seattle, Wash.

[1900]

William K. McKinney has been named ad interim pastor of the First Church, Avenel, N.J.

[1901]

At the end of May, James Ramsay Swain resigned from the pastorate of the Woodland Church, Philadelphia, Pa.

Jacob Van Ess is now serving as Emergency Field Secretary of the Board of Domestic Missions of the Reformed Church in America.

[1903]

James A. McClure has been elected to serve as pastor of the First Church, St. Petersburg, Fla., for the year 1943-44.

[1904]

Phineas McKee is this year Moderator of the General Assembly of the Presbyterian Church in Ireland.

[1909]

Herbert Booth Smith has accepted a call to the First Church, Burlingame, Cal.

[1914]

Robert H. Robinson entered upon his duties in Westchester Presbytery, N.Y., on Sept. 1.

[1915]

Jacob V. Koontz is now minister of the Wrightsville Church, Pa.

The call to the Beverly Heights United Presbyterian Church, Pittsburgh, Pa., has been accepted by H. Ray Shear.

[1916]

Archibald Campbell is serving as acting pastor of the First Church, Plainfield, N.J.

The Board of Foreign Missions has appointed William N. Wysham as Secretary for the Eastern Area.

[1917]

Frank P. Anderson has accepted a call to the Second Church, Charleston, S.C.

The degree of Doctor of Divinity was conferred upon Robert S. Axtell by the College of Wooster in May.

On Feb. 2 David F. Gaston was installed as pastor of the Little Britain Church, N.Y.

John A. McMurray assumed the pastorate of the Church at Ocala, Fla., on Sept. 1.

[1919]

Franklin B. Helsman, minister of the First Church, Brookings, S.D., is now a Chaplain in the United States Army.

On May 9 James G. Hunt entered upon the pastorate of the Church at Cambridge, N.Y.

[1920]

The position of Superintendent of Home Missions and Evangelism for East Mississippi Presbytery, Presbyterian Church, U.S., has been accepted by J. Kelly Unger.

[1921]

The College of Emporia, Kans., has conferred the degree of Doctor of Divinity upon John Townley.

[1922]

On July 1 Angus C. S. Smith became minister of the Mersea Church, Leamington, Ontario, Canada.

[1923]

Earl C. McConnelee has accepted a call to the Church at Socorro, N.M.

W. P. Nickell has assumed the pastorate of the Church at Waxhaw, N.C.

[1924]

On Sept. 1 Thomas Baxter opened his pastorate of the Bethany Church, Muskogee, Okla.

[1925]

The degree of Doctor of Divinity was conferred upon Raymond L. Brahams by Occidental College on May 16.

On Feb. 1 Lloyd G. Ice became minister of the Govanstown Church, Baltimore, Md.

M. D. Newton is now stated supply of the Church at Happy, Texas.

The call to the United Presbyterian Church of San Diego, Cal., has been accepted by Edward Radcliffe.

Miami University, Ohio, conferred the degree of Doctor of Divinity upon Hardigg Sexton in May.

[1926]

Sargent Bush, pastor of the Church at Flemington, N.J., is now a Chaplain in the United States Army.

Joseph M. Ewing has assumed his duties as minister of the Church at Santa Barbara, Cal.

The pastorate of the Volga, White, and Wentworth Churches, S.D., has been opened by John A. Orange.

Lowell A. Van Patten has accepted a call to the First Presbyterian (U.S.) Church of North Little Rock, Ark.

[1927]

On Sept. 1 Calvert N. Ellis assumed his duties as President of Juniata College.

Edward H. Jones, minister of the Church at State College, Pa., is now a Chaplain in the United States Army.

The installation of Donald Kirkland West as pastor of the First Church, Johnstown, Pa., took place on April 8.

[1928]

G. Hale Bucher has accepted a call to the Logan Memorial Church, Audubon, N.J.

R. Clyde Douglas has entered upon his duties as minister of the Churches of Citronelle and Jackson, Ala.

The call to the pastorate of the Second Church, Memphis, Tenn., has been accepted by Felix B. Gear.

Mynerd Meekof has assumed the position of Minister of Education in the University Church, Seattle, Wash.

Edward R. Rein is now pastor of the Church at North East, Pa.

The pastorate of the First Church, Canonsburg, Pa., has been resigned by Ellwood M. Schofield in order that he may undertake research work in the Presbytery of Philadelphia.

Westminster College, Fulton, Mo., conferred the degree of Doctor of Divinity upon M. F. Stuart on Oct. 25.

On March 1 John C. Talbot entered upon his duties as minister of the Edenburg Church, Knox, and Marienville Church, Pa.

[1929]

Winslow S. Drummond has accepted a call to the First Church, West Palm Beach, Fla.

William M. MacInnis has accepted a position in connection with the Westminster Foundation of the University of Southern California, Los Angeles.

On July 1 Maurice C. Mitchell became minister of the Milford and Holland Churches, Milford, N.J.

[1930]

Alexander T. Coyle has assumed the pastorate of the Church at Troy, Ohio.

The position of Executive Minister of the Church at Pasadena, Cal., has been accepted by Howell P. Lair.

[1931]

DeLloyd Huenink is now pastor of the Grace Church, Green Bay, Wis.

[1932]

On May 20 the degree of Doctor of Sacred Theology was conferred upon Russell W. Annich by Temple University.

Walter H. Eastwood has entered upon his duties as minister of the First Church, Allentown, Pa.

[1933]

Marshall B. Heizer is serving as stated supply of Concord Church, Rawlings, Va.

Phillip H. Mergler is now a member of the Faculty of The Polytechnic Institute of Puerto Rico, San German, P.R.

The position of Director of the Westminster Foundation, Boston, Mass., has been accepted by Cecil H. Rose.

Alexander Warren has been installed as pastor of the Webb Horton Church, Middletown, N.Y.

[1934]

On April 1 Albert H. Cropp assumed his duties as minister of the First Church, Wolf Point; and Poplar Church, Mont.

The installation of Paul C. Dickinson as pastor of the Lebanon and Tabor Churches, West Hanover Presbytery, Presbyterian Church, U.S., took place on May 16.

Daniel K. Poling has accepted a call to become assistant pastor of the Baptist Temple, Philadelphia, Pa.

[1935]

John J. Brown, Jr., became minister of the Wicomico Church, Salisbury, Md., on Sept. 15.

Kermit H. Jones, pastor of the Classon Avenue Church, Brooklyn, N.Y., has become a Chaplain in the United States Army.

On June 16 Robert T. Kelsey opened his pastorate of the First Church, Niles, Ohio.

[1936]

David R. Bluhm has accepted a call to the Towanda Church, Pa.

Stanley R. Boughton is now minister of the Church at Tonawanda, N.Y.

On April 1 James F. Neill entered upon his duties as pastor of the Great Island Church, Lock Haven, Pa.

Stuart W. Werner has accepted a call to the pastorate of Christ Church, Stambaugh, Iron River and Gaastra Churches, Mich.

[1937]

The degree of Doctor of Sacred Theology was conferred upon Harold S. Faust by Temple University.

Raymond F. Kepler is serving the Covenant Church, Buffalo, N.Y.

The Board of Foreign Missions has appointed Horace W. Ryburn to the position of Secretary for the Western Area.

[1938]

On Sept. 1 Earl L. Fritz opened his pastorate of the Westminster Church, Camden, N.J.

Everett F. Hezmall entered upon his duties as minister of the First Church, Visalia, Cal.

The call to the First Presbyterian Church of West Pittston, Pa., has been accepted by Gordon L. Roberts.

On Oct. 11 Robert B. Stewart was installed as pastor of the Calvary Church, Riverton, N.J.

The installation of Warren W. Warman as minister of Christ Presbyterian Church, Lebanon, Pa., took place on May 7.

[1939]

Samuel W. Blizzard, Jr., has resigned from the Chestnut Grove Church, Long Green, and Ashland Church, Md., to become a missionary to India.

J. Russell Butcher has accepted a call to the Bethel Church, Jarrettsville, Md.

Louis E. Campbell is now minister of the Brighton Church, Zanesville, Ohio.

The call to the First Church of Ambler, Pa., has been accepted by Norman M. Dunsmore.

Robert E. Graham has entered upon his duties as minister of the First Church, Tamaqua, Pa.

On April 1 Samuel S. Haas assumed the pastorate of the Totowa Church, Paterson, N.J.

Albert W. Hepler, Jr., has accepted a call to the First Church, Steelton, Pa.

Frank C. Hughes is now minister of the First Church, Lambertville, N.J.

On Oct. 1 Robert M. Hunt opened his pastorate of the Gettysburg Church, Pa.

The installation of Glover A. Leitch as minister of the First Presbyterian Church, Pitman, N.J., took place on Sept. 27.

John S. Lonsinger has accepted a call to the Presbyterian Church, Freeport, Pa.

On May 20 Robert Ross Smyrl was installed as pastor of the Pilgrim Church, Trenton, N.J.

[1940]

T. Howard Akland has resigned from the pastorate of the Princeton Church, Schenectady, and Mariaville Church, N.Y.

Donald M. Davies has resigned from the Macalester Memorial Church, Philadelphia, Pa.

On May 24 Frank L. P. Donaldson was installed as pastor of the Westminster Church, Bridgeport, Conn.

The installation of Robert E. Harvey as minister of the Falls of Schuylkill Church, Philadelphia, Pa., took place on May 25.

Kenneth E. Nelson has resigned from the pastorate of the Oxnard Church, Cal.

On May 25 Vincent T. Ross was installed as minister of the Church at Roslyn, Pa.

S. Charles Shangler opened his pastorate of the First Church, Aberdeen, Wash., on May 24.

The call to the Church at Homestead, Pa., has been accepted by William S. Stoddard.

[1941]

William G. Borst entered upon his duties as pastor of the Salida Church, Colo., on Oct. 1.

On Jan. 24 William M. Hunter was installed as pastor of the Chapel-by-the-Sea, Fort Myers Beach, Fla., and the Community Church, Iona, Fla.

The installation of Reginald W. McInroy as minister of the First Church, Omak, Wash., took place on April 15.

Edwin P. Rogers assumed his duties as assistant pastor of the Eagle Rock Church, Los Angeles, Cal., on May 1.

On March 1 Edwin J. Rose became minister of the First Church, Fulda, Minn.

The call to the North Church, Long Beach, Cal., has been accepted by Herbert C. Tweedie.

Harry C. Wooding is now minister of the First Church, Normal, Ill.

[1942]

On Sept. 16 Roland G. DeVries opened his pastorate of the Whitefish Church, Mont.

Herbert F. Thomson has accepted a call to the Presbyterian Church at Northville, N.Y.

THE CLASS OF 1943

The plans of the members of the Class of 1943 are as follows:

James R. Bell, pastor, First Church, Belmar, N.J.

Lloyd George Brown, assistant pastor, First Church, Westfield, N.J.

Charles E. Canady, Jr., Hughes Memorial and Inverness Presbyterian, U.S., Churches, Inverness, Md.

Jack Cooper, Navy Chaplain.

John Louis Crandall, assistant pastor, Covenant-First Church, Cincinnati, Ohio.

James Stuart Dickson, pastor, Leacock Church, Paradise, Pa.

William T. Doncaster, Jr., pastor, New Alexandria, Pa.

Edward A. Dowey, Jr., Navy Chaplain.

John G. Elliott, Jr., U.S. Navy.

Thomas R. G. Evans, further study.

Donald R. Fletcher, further study.

Howard E. Friebely, not yet settled.

Arthur J. Gibson, pastor, Fourth Church, Boston, Mass.

Theodore A. Gill, assistant pastor, North Avenue Church, New Rochelle, N.Y.

Joseph D. Graber, missionary, will return to India, present address South 8th Street, Goshen, Ind.

Carl C. Gray, pastor, Mill Hall and Beech Creek Churches, Beech Creek, Pa.

Herbert G. Grether, further study.

Otto Gruber, pastor, First Church, Aberdeen, Md.

Robert E. Hansen, further study.

Franklin V. Hinkle, Jr., pastor, Brighton Church, Seattle, Wash.

George L. Hunt, pastor, Church of the Covenant, Wilmington, Del.

Greer S. Imbrie, pastor, Juniata Church, Altoona, Pa.

Merle S. Irwin, pastor, New Castle, Del.

Wallace N. Jamison, Navy Chaplain.

Joseph L. Jensen, Jr., U.S. Navy.

Gerald R. Johnson, pastor, Salem and Sion Churches, Venedocia, Ohio.

Llewellyn G. Kemmerle, pastor, Union City, Ind.

Bruce A. Kurrle, Navy Chaplain.
William J. Larkin, pastor, St. Marys, Ohio.
Robert E. Lewis, assistant pastor, First Church, Pittsburgh, Pa.
William M. Lewis, assistant pastor, Woodward Avenue Church, Detroit, Mich.
Earle V. Lyons, Jr., assistant pastor, West Church, Wilmington, Del.
George F. Mace, pastor, Perrysburg, Ohio.
Joseph E. McCabe, Navy Chaplain.
William McLeister, II, pastor, Woodstown, N.J.
William H. Mooney, pastor, Clymer and Cherry Tree Churches, Cherry Tree, Pa.
Lorenz J. Morrow, pastor, First Church, Williamstown, N.J.
Hugo Arthur Muller, further study.
Joseph John Myerscough, Navy Chaplain.
John W. Oerter, assistant pastor, Ward Memorial Church, Detroit, Mich.
Harold L. Ogden, Navy Chaplain.
Arthur Dean Osterberg, pastor, Brentwood Church, Los Angeles, Calif.
Lester E. Paul, pastor, Bethany Church, Chester, Pa.
Willard C. Paul, pastor, Yardville, N.J.
Richard B. Pursel, Church Extension of the Presbytery of Washington City.
Elwood F. Reeves, Jr., not yet settled.
Howard B. Rhodes, assistant pastor, First Church, Phoenix, Ariz.
S. Turner Ritenour, assistant pastor, Church of the Covenant, Erie, Pa.
Edwin K. Roberts, pastor, St. Paul's Church, Boston, Mass.
Robert J. Rodisch, pastor, Galeton, Pa.
Gordon McA. Ruff, Red Clay Creek Church, Marshallton, Del.
William A. Smith, stated supply, Rockaway, N.J.
Robert K. Staley, Jr., assistant pastor, Basking Ridge, N.J.
Stanley Lee Tarves, Jr., pastor, Roslyn-Cle Elum parish, Roslyn, Wash.
Ronald K. Theobald, pastor, Osceola Church, Clark, N.J.
Charles M. Thompson, Jr., assistant pastor, First Church, Ithaca, N.Y.
Frederick George Tinley, national missions, Trumann, Ark., later foreign field.
John Montgomery Whallon, Navy Chaplain.
Robert T. Williamson, Navy Chaplain.
Joseph Samuel Willis, pastor, Alexandria Church, Milford, N.J.
Frank W. Wingerter, pastor, Bordentown, N.J.
Carl J. C. Wolf, pastor, New Bedford, Mass.
John E. Woods, National Missions, Louisiana.
John P. Woods, minister of education, First Church, Duluth, Minn.
Chester V. Zirbel, assistant pastor, Calvary Church, South Pasadena, Calif.

ALUMNI PUBLICATIONS 1942

During the year 1942 the Alumni of the Seminary issued a large number of publications. The following list of books and pamphlets, arranged in the order of the graduation of their authors, comprises all titles that have been noted by the staff of the Library. Periodical articles are included only when copies of them have been presented to the Alumni Alcove of the Library. The date of publication is 1942 unless other dates are given.

Class of 1876.

Warfield, Benjamin B. *Revelation and Inspiration; an Abridgement of Monographs.* London, Inter-varsity Fellowship of Evangelical Unions, 1941. 31 pp.

Class of 1878.

Grimké, Francis J. *The Works of Francis J. Grimké*, edited by Carter G. Woodson. Washington, D.C. Associated publishers. 4 v.

Class of 1892.

Alexander, Maitland. *The Burning Heart; Sermons.* Introduction by Clarence Edward Macartney. Revell. 175 pp.

Class of 1893.

Lowrie, Walter. *A Short Life of Kierkegaard.* Princeton University Press. 271 pp.

——— Kierkegaard, Søren A. *Sickness unto Death*, translated by Walter Lowrie. Princeton University Press, 1941. 231 pp.

——— Kierkegaard, Søren A. *Fear and Trembling; a Dialectical Lyric*, by Johannes de Silentio, translated by Walter Lowrie. Princeton University Press, 1941. 208 pp.

——— Kierkegaard, Søren A. *Repetition; an Essay in Experimental Psychology*, translated by Walter Lowrie. Princeton University Press. 212 pp.

Class of 1899.

Jopling, Robert W. *Studies in the Confession of Faith*; or, *The Five Points of Calvinism Examined.* Clinton, S.C., Jacobs Press. 90 pp.

Class of 1900.

Brown, Henry S. *Can the Church Progress without Ministers?* 6 pp.

——— *Does the Presbyterian Church Want an Educated Ministry?*

——— *Is America a Christian Nation?* 6 pp.

——— *Is the Ministry Still a Profession?* 6 pp.

——— *Is the Presbyterian Ministry Becoming Extinct?* 7 pp.

——— *The Training of the Twelve and of Ministers Generally.* [and] *Do We Need Trained Ministers?* 8 pp.

Moment, John J. *We Believe.* Macmillan. 134 pp.

Class of 1902.

Robbins, Howard C. *Dr. Rudolf Bolling Teusler, an Adventure in Christianity* (with George K. MacNaught). Scribner. 221 pp.

Class of 1905.

Macartney, Clarence E. *Conversion of Cornelius.* 8 pp.

——— *Doorways to Devotion; Worship Materials for Individuals and Groups.* Abingdon-Cokesbury.

——— *Great Women of the Bible.* Abingdon-Cokesbury. 207 pp.

——— *"The Last Conqueror,"* or *"The King of Kings."* 8 pp.

——— *The Loneliness of Christ.* 8 pp.

——— *Repentance.* 9 pp.

——— *"A Short Man in a Famous Pulpit."* 8 pp.

——— *Six Kings of the American Pulpit.* Presbyterian Board of Christian Education. 210 pp.

——— *A Sword for Your Battle.* 6 pp.

——— *Victims of the Night.* 9 pp.

——— *Your Empty Place.* 6 pp.

Class of 1906.

Odell, Edward A. *Outlook in the West Indies.* N.Y., Friendship Press. 80 pp.

——— *Where the Americas Meet.* West Indies. N.Y., Board of National Missions of the Presbyterian Church in the United States of America, 1941. 40 pp.

Class of 1908.

Blackwood, Andrew W. *Evangelism in the Home Church.* Abingdon-Cokesbury. 160 pp.

——— *The Funeral; a Source Book for Ministers.* Westminster Press. 253 pp.

——— *Planning a Year's Pulpit Work.* Abingdon-Cokesbury. 240 pp.

Class of 1909.

Calverley, Edwin E. *A Brief Bibliography of Arabic Philosophy.* Reprinted from The Moslem World. 9 pp.

Smith, Herbert B. *The Modern Man's Bible Problems.* Revell. 166 pp.

Class of 1912.

Kuiper, Rienk B. *Are Infants Guilty before God?* A doctrinal discussion. Zondervan. 23 pp.

Class of 1914.

Napp, James E. *Religious Education.* (Text in Marathi.)

——— *That Last Week.* (Text in Marathi.)

Class of 1915.

Mackay, John A. *Needed: Great Faith to Match Great Faith.* 5 pp. Extracted from The New York Times Magazine, Sept. 20, 1942.

——— *Our Heritage of Religious Freedom,* adopted by the Federal Council of the Churches in biennial session, December 11, 1942; also ratified concurrently by the Foreign Missions Conference and the Home Missions Council, N.Y., Federal Council of the Churches of Christ in America.

——— *A Righteous Faith for a Just and Durable Peace*; articles by John Foster Dulles, William Ernest Hocking, John A. Mackay [and others] N.Y. 104 pp.

Class of 1919.

Hamilton, Floyd E. *The Basis of Millennial Faith.* Eerdmans. 160 pp.

Class of 1920.

Voorhis, John W. *The Ten Commandments and the War*; five studies in the field of Christian ethics. 38 pp. Mimeographed.

Class of 1924.

Homrighausen, Elmer G. *Attend to Your Reading.* Universal Bible Sunday, 1942. American Bible Society. 11 pp.

Class of 1925.

Schofield, Joseph A., Jr. *53 Sunday Talks to Children.* Boston, W. A. Wilde. 203 pp.

Class of 1927.

Gwynne, John H. *One Thing Needful.* Eerdmans, 1941. 120 pp.

Class of 1928.

Boettner, Loraine. *The Atonement.* Eerdmans, 1941. 136 pp.

Hunt, Bruce F. *"Out of Prison."* Philadelphia, Committee on Foreign Missions of the Orthodox Presbyterian Church. 31 pp.

Class of 1929.

Fuller, David O. *C. H. Spurgeon's Sermon Notes, Genesis to Revelation*; 193 sermon outlines, edited and condensed by David Otis Fuller. Zondervan. 334 pp.

——— *Sermon Illustrations*; gold and arrows from the prince of preachers, being the choicest selections from three volumes: Spurgeon's *Gold, Feathers for Arrows, Barbed Arrows*; edited and condensed by David Otis Fuller. Zondervan. 144 pp.

Class of 1930.

Fricke, C. H. *"The Shield of Faith,"* written in Chinyanja. Muluma, Ncheu, Nyasaland, Africa; Zambesi Mission Press. 118 pp.

Ockenga, Harold John. *Every One That Believeth*; expository addresses on St. Paul's Epistle to the Romans. Revell. 256 pp.

Class of 1932.

Blake, Eugene C. *The Four Freedoms.* 39 pp.

——— *Heirs of All the Ages.* 11 pp.

——— *On Minding Your Own Business.* 1941. 15 pp.

——— *There Is Light in the Book.* 1941. 15 pp.

Class of 1935.

Schumpert, Osborne L. *The Unsearchable Riches.* Belmar, N.J. Hofman Press. 92 pp.

Class of 1938.

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BOOK REVIEWS

Heritage and Destiny, by John A. Mackay. The Macmillan Company. 109 pages. $1.50.

Two years ago in *A Preface to Christian Theology* the President of Princeton Theological Seminary gave us a very telling commentary on the times from the Christian viewpoint. Now in *Heritage and Destiny* he has once again placed us in his debt in similar fashion. His thesis is that a sense of heritage is the chief determinant of destiny and that, inasmuch as our truest heritage is found in the Hebrew-Christian tradition, the way of our deliverance is clearly marked. The five chapters of his book, originally delivered as lectures at Lafayette and Davidson Colleges, concern themselves with an analysis of this most vital phase of our past and its meaning for our disordered unhappy present and its hope for the future, which, by the grace of God, can mean the deliverance of mankind from the danger and disaster which now threaten. The chapter headings indicate the development of this thesis: "The Road to Tomorrow Leads through Yesterday," "God and Israel," "God and the Individual," "God and Culture," and "God and the Nation."

A special word should be said for the beauty and clarity of style in this little volume. When to this are added the passionate conviction, the burning faith and the keen intellectual analysis of what has happened and is happening in the light of God's revelation in Christ which his hearers and readers associate with President Mackay, then, indeed, we have an offering stimulating to both mind and spirit. What a gift for putting much into a phrase the first chapter reveals! Such phrases can be found on almost every page. I find it difficult to over-praise this book or give more than a hint of its treasure. It is a "must" book for all earnest Christians and particularly for those charged with interpreting the Christian gospel.

Grosse Pointe, Mich. FRANK FITT

Into All the World, by Samuel M. Zwemer. Zondervan, Grand Rapids, 1943. Pp. 222. $1.50.

Dr. Samuel M. Zwemer has again rung the bell with a book that strikes a strong and clear note as to doctrine, the Word, and the great missionary task of the Christian Church. The subtitle indicates the central theme of the book, "The Great Commission: A Vindication and an Interpretation." The author does not mean to indicate that the Great Commission needs any vindication from him, but rather he points to the evidence from the Old Testament and the finality and universality of Jesus Christ Himself.

The book goes on to take up the authenticity of the various forms in which the Great Commission appears in the Gospels. Dr. Zwemer admits that he is not an expert in New Testament textual criticism, but he does call plenty of experts to the witness stand to testify to the textual authenticity of the passages on the subject concerned in all four Gospels and the Acts.

Continuing, the author interprets the Great Commission in the light of what the Apostolic band did about it, and, finally, considers what constitutes a call to missionary service.

When Dr. Zwemer passed his allotted threescore years and ten, he gave an address on the subject "Life Begins at Seventy." This apostle to Moslems, great missionary and author certainly continues with a zeal many younger Christians might envy. His book is another bead on his long rosary of Christian service. It contains many Zwemerisms, such as: "The fool no longer says in his heart, 'There is no God'—he shouts it on the radio."

I think that every missionary, pastor, and Christian leader could read with interest and profit Dr. Zwemer's latest contribution to missionary literature.

J. CHRISTY WILSON

The Funeral, by Andrew Watterson Blackwood. The Westminster Press, 1942. $2.00.

The "students past and present," to whom Dr. Blackwood has dedicated this book, will welcome his latest contribution to the needs of the ministry. Young men, facing their first difficult experience in the presence of sorrow, and wishing the Seminary had given them a practical knowledge of what they should do, will profit greatly by this volume of ministerial etiquette. Older men, aware that their funeral services have become too stereotyped, will be spiritually refreshed and mentally refurnished by this "source book for ministers."

The author meets the minister in his study, long before the telephone summons him to a

bereaved home, and helps him prepare spiritually and mentally against the moment when the call will come. The advice is valuable not only for funeral work but for systematizing the many responsibilities of a busy pastor.

For the succession of trying events which follow the summons: the delicate death-bed conversation, the difficult interviews with distraught relatives and friends, the challenging opportunity of the funeral itself—for each of these the author gives wise Christian counsel, not untouched by humor, out of a wealth of personal pastoral experience. At the home, church, funeral parlor, grave, what will the minister wear? How will he act? What will he say? The answers are all here, presented in simple, direct style, arranged in such orderly fashion that the book will be kept as a ready reference. With a sympathetic understanding of both the difficulties and the opportunities involved in various types of funeral, the author presents Scripture readings, prayers, texts, sermonic ideas, poetry and music, all in good taste, all designed to bring Christian comfort and "to make eternal verities clear and luminous."

Funerals will be marked by less of the pagan, less of emotional exhibitionism, and more of the beauty of Christian assurance, when ministers adopt the pattern presented by Dr. Blackwood.

Westfield, N.J. ROBERT M. SKINNER

Planning a Year's Pulpit Work, by Andrew Watterson Blackwood. Abingdon-Cokesbury Press, 1942. Pp. 240. $2.00.

In his foreword, Dr. Blackwood says: "This book is for the parish interpreter of the Christian religion. If he is to prove worthy of his office he must keep growing." That might well be the keystone sentence for this volume from the pen of the preachers' friend. Certainly the book sets forth a plan which calls for the exercise of mind and limb that makes for growth; and keeps in view the man and the field in which he seeks to develop. Three things impressed the reviewer as he followed the trail through the rich land covered by the theme: the book is practical; its suggestions are centered in Bible preaching; and the tone throughout the volume is of a high spiritual nature. Add to these facts another, that the book is accurately and thoroughly annotated (in one index are listed more than 200 passages for sermons), and you have a complete reference book.

The author proposes a suggestive program for a year's preaching. There are four seasonal divisions with their appropriate emphases: September to Christmas—Undergirding; Christmas to Easter—Recruiting; Easter to Pentecost—Instructing; and Pentecost to September—Heartening. The plan includes the evening service on Sunday and the mid-week Bible reading and prayer service, for this professor knows that often in these services a man becomes most familiar with his mother's Bible and finds his father's God. The plan is only suggestive, however, because the author realizes the difficulty of following, without interruption, the course suggested. The great books used as examples (Exodus and Luke) would suffer from many periods of suspended animation, were their life to depend upon a continued presentation, in these times of many "Special Days." As in the classroom, so in the printed page, Dr. Blackwood urges the adaptation of the ideal to the real situation.

The book is based on Biblical preaching. The direction is back to the Scriptures for source material. Those who read will realize the timelessness of the Book's message and will be encouraged to dig the wells of our fathers again. The question propounded by the author (p. 109) will serve as a challenge in a larger sense: "Why should not every Christian minister preach the Gospel as it stands?"

A rich spiritual sensitivity pervades the pages. This is a rare virtue even among biblical preachers. Many handle the Word with a sure and exact professionalism, but fail, in a phrase often used by the author, to saturate their souls with the Scriptures. For some of us Dr. Blackwood has made very real the challenging picture of the man in the Interpreter's house in *The Pilgrim's Progress*: "It had eyes lifted up to heaven, the best of books in its hand, the law of truth was written upon its lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head." In this book he sheds light on the path that leads upward to that ideal for the man of God.

Harrisburg, Pa. C. RALSTON SMITH

The Anti-Anthropomorphisms of the Greek Pentateuch, by Charles T. Fritsch. Princeton University Press, 1943. Pp. 81.

This is an exemplary doctoral dissertation, and unlike many of that technically junior class will remain a standard contribution to the subject, which has often been treated piece-wise, and at times from prejudiced standpoints. The extensive bibliography of five pages presents a large mass of sources, which the writer has

carefully digested, as his footnotes show. The study is well subdivided and co-ordinated; for example, of the eight chapters the first four bear the following titles: "Anti-Anthropomorphisms," "Anti-Anthropopathies," "The Name of God Changed or Omitted," "Motion and Place Denied to God." Under these divisions are listed the pertinent references in very clear form; the Hebrew text, with English translation, and the Greek, with translation. Each of the cases is carefully commented upon, along with presentation of earlier critical views and final cautious judgment by the author.

The final chapter, the Conclusion, is naturally of particular interest. The writer observes that "the LXX reveals no consistent method of avoiding the anthropomorphisms of the Hebrew," and that the books of the Pentateuch vary in the amount of such handling; naturally Genesis with its early saga could be easily so treated. It is observed that such simplifications are not systematic. It might be remarked that this may have been due to different translators, or indeed to the varying moods of often the same translator.

The reviewer is especially interested in the writer's conclusion as to the origin of the Pentateuchal tendency in the line of his discussion. As over against the school that holds that tendency to be of Jewish origin, he agrees with the larger number of scholars maintaining that it is due to Greek influence. He notes as a primary case the translation of Hebrew *leb*, "heart," with Greek *dianoia*, "intelligence." But "the heart" was in that ancient psychology the seat of the intelligence, and in the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength" (Dt. 6:5), we have the trio of intelligence, feeling, and moral action. For the Hebrew "soul" is only the psyche.

In the Introduction the writer observes the development of anti-anthropomorphism in the Old Testament, passing up and away from the "naive conception of God's appearing to man in human form, as in the Garden of Eden." But that process was a native Israelite development, and the present writer is suspicious of the claims of overmuch Hellenistic influence on the Seventy. A most interesting parallel appears in the Targum Onkelos, which, however late its written form, goes back to an immemorial oral Targum. A comparison of some of the Targumic anti-anthropomorphisms with those listed by the author from the Seventy may be to the point. The following selected cases are dealt with by the author, pp. 9 ff.

Ex. 15: 3, "YHWH is a man of war"; Gr., "a Lord creating wars"; Trg., "Y. is lord of war."

Num. 23: 19, "God is not a man"; Gr., "not as man is God"; Trg., "not like the son of man is the word of God."

Ex. 32: 11, "Moses placated the face of Y. his God"; Gr., "Moses supplicated before the Lord God"; Trg., "Moses prayed before Y. his God"; here a case of identity of translation.

The following are cases cited pp. 45 ff.

Ex. 24: 11, "And they saw God"; Gr., "and they saw the place where the God of Israel stood"; Trg., "and they saw the glory of Y." The word "place" is in later Hebrew language a substitute for the divine name, is not Hellenistic. The next verse is repetitious and here the Gr. gives an interesting variant, "they were seen in the place of God."

Lev. 9: 24, "(When the people saw the sacrifice,) they shouted"; Gr., "they were astonished"; Trg., "they praised."

Dt. 9: 18, "I fell down (before Y.)"; Gr., "I made request"; Trg., "I prostrated" (verb of worship).

We have in the history of religions to recognize parallel developments, which in later syncretism mutually affected one another, but each one of which maintained its originality. For instance, to the Hellenic student the Logos, "Word," of St. John's Gospel appears like a borrowing from Greek philosophy, and was easily understandable to the Greek; but it is of strict Hebraic origin. As may not have been recognized, the Catholic Trinitarian term of "the Person" is generally explained from the Greek *prosopon*, Latin *persona*, but it belongs primarily to Biblical theology; *cf.* Ex. 33: 14, "my Face," EVV "my Presence," etc.

The reviewer thanks the Doctor, who has well earned his rank, for a well-rounded and stimulating essay. He also recognizes the excellent format and print of the volume produced by the Princeton University Press.

James A. Montgomery
University of Pennsylvania

A Conservative Introduction to the Old Testament, by Samuel E. Cartledge. Zondervan Publishing House, Grand Rapids, Mich., 1943. Pp. 238. $1.75.

The title of this book may seem to imply that the author writes with a prepossession, but he faces problems with frankness and without prejudice and does not believe that antiquated theories of authorship are canonized. He is not guilty of wishful thinking (19): "It is impossible

for archaeology to prove that the Bible is entirely correct in every historical detail." Furthermore he holds (21) that the conservative emphasizes "progressive revelation."

In discussing the Pentateuch he believes that there is nothing in the development hypothesis *per se* that interferes with any intelligent view of inspiration or revelation, and he notes (59): "It goes without saying that the theory of Mosaic authorship is by far the simpler of the two, but that fact does not necessarily make it the true one." He continues: "It is quite possible to believe that although the final form of the Pentateuch is late and the major sources are comparatively late, the information itself is trustworthy." According to Dr. Cartledge both theories of the origin of the Pentateuch should deal with an attempt to reconstruct the history of God's progressive dealings with His chosen people.

In connexion with the Prophets, the authorship of the second part of the book of Isaiah is left open (129-30): "It would be wise to refrain from dogmatism in regard to a matter so complicated as this. This matter should not be made a test of orthodoxy; one can hold a very high view of inspiration and still believe that Isaiah did not write the latter part of the book that now bears his name." While this introduction contains no originality, a pointed remark is made concerning the theory of love songs in the Song of Solomon (199): "We are probably still closer to the Victorian than the Scriptural approach to these matters." In discussing the book of Esther, he refers to the views that the book is pure history, pure historical fiction, or a work with an historical basis around which a story has been built. The author's conclusion is that all three of these positions can be held by consistent conservatives. In case of the book of Daniel reference is made to two dates of composition (c. 500 B.C. and c. 168-5 B.C.); Dr. Cartledge sees the possibilities of the latter date without losing the spiritual value of the book. The final chapter on the abiding values of the O.T. shows the view of an open-minded conservative (228): "Eternal principles do not change. Human nature has changed little if any."

For opinions on authorship the conservative finds help, but in some facts the book is weak. In discussing the manuscripts of the Hebrew O.T. it would have been well to make reference to the Codex of Moses ben Asher in possession of the Karaite community at Cairo (A.D. 895 ?) and the Codex of Aaron ben Moses ben Asher at Aleppo, from which the Leningrad manuscript (A.D. 1009) was copied. According to Ginsburg the work of the Masoretes ceased about A.D. 700. On p. 38 reference should have been made to the John H. Scheide papyri of Ezekiel; on p. 39 the date in connexion with the Peshitta is misleading. In the etymology of Pentateuch (43) Greek *teuchos* does not mean "roll," but "tool," "implement," or "book." In connexion with prophet (109) the derivation from the root meaning "to bubble up" or "to gush forth" is impossible. The English word prophet comes not "from two Greek words," but ultimately from Greek *prophētēs*. The number of O.T. books according to the Hebrew count remains 24, but a total of 22 is correctly explained on p. 27. The statement on p. 101, lines 8-10, however, is wrong. In the text of the volume the fall of Samaria is dated 722 B.C., but in the chronological table 721 is given; a reconciling statement somewhere is necessary.

The writer has done a fine service in producing a conservative introduction to the O.T. which recognizes scientific opinions. The book is very brief, but it is adequate for college students in elementary work and it also fills a need for ministers who wish to review their knowledge of O.T. Introduction. In seeing both sides of the question, Dr. Cartledge leaves many problems without expressing a definite opinion, and in consequence he comfortably leaves considerable freedom of choice to the conservative. Needless to say, this book is not intended to take the place of the standard and scientific works on the subject.

HENRY S. GEHMAN

Religion Faces the World Crisis—a Study of the Religious Aspects and Motivations of Civilization, by Leroy Waterman. George Wahr, publisher, Ann Arbor, 1943. Pp. x + 206. $2.25.

This is an interesting book for students of religion and is challenging to ministers during the present world-catastrophe. Professor Waterman's approach to the Bible is historical and critical, and consequently the conservative will disagree with many of his views. Yet in spite of that the parish minister will find the book stimulating on account of the author's methodical insistence upon an ethical religion.

Waterman maintains that religion exists for man and that all religion is personal and outside of personality does not exist. He considers the sacredness of personality to be the cornerstone of religion and of civilization. In the second chapter, in which he discusses the elimination of the mechanistic view of the universe by the scientist, he concludes: "The history of modern science is comparatively short, and in the recent

past it has made enormous strides that bring it into line with a spiritual interpretation of the universe. . . . Since the rise of modern science no decided change or striking forward advance has been made by religion." In the chapter on "Religion as an Alloy" the author says: "Unless religion, which centers primarily in the individual and whose aim is to conserve the values of personality is able to curb and transcend nationalism, no permanent civilization, no enduring world of humanity can be expected to emerge."

In Chapters IV-VIII we find an excellent résumé of the religion of the Prophets and their contributions, from the critical point of view. In speaking of Amos, Waterman says that the prophet's real religious interest grew out of his diagnosis of the economic situation and that it began for him as a purely secular, a purely human problem. In making a practical application, he says: "As for the general proposition that economic injustice among nations may destroy nations—that is no longer a matter of academic theory." In the case of Hosea he gives a good interpretation of the prophet's marriage and among his contributions he mentions "the severity of love." In connexion with the book of Ezekiel he remarks: "Here was a new and unheard-of situation. A nation had come to an end, but its God still persisted and with a new and awesome majesty never known before." Waterman belongs to the school that makes monotheism late in the Old Testament. In the section on Deutero-Isaiah he observes: "Absolute monotheism is here given its first formal expression in Israel, in language that makes it classical for all time." He considers the figure of the Suffering Servant the most profound and sublime conception in the history of religious thought and maintains that this prophet "indicated the path and laid down the formula by which alone higher truth about human living can be realized in a world like our own—by its extension through the contagion of its presence as embodied in personality."

The author's interests are Semitic languages and literatures, and he does not pretend to approach the New Testament theologically. Perhaps for this reason the chapters on the New Testament will appear extremely liberal to the minister who has been trained in theology. Naturally the theologian will take exception to a number of the writer's statements, but for lack of space they cannot be listed in this brief review. In the section on the "Search for the Distinctive Ideas of Jesus," the author aptly writes: "If all men loved their enemies, for example, there could be no more enemies in the world." Jesus made a synthesis of the Law and the Prophets that transcended both of them by proposing to obviate the ills of misconduct at their source. Waterman is definite that Jesus' idea of the kingdom was neither nationalistic (messianic) nor apocalyptic, and he continues: "The crux of the matter depended on man's neighborly treatment of his fellow man, on his learning to see that the highest self-interests of the individual are only truly served by his treating others as though their interests were his very own, and on making this the test of having accepted an ethical God."

The last two chapters, "Ethical Religion—Christianity's Buried Talent" and "Ethical Religion and the Coming Age" are important in this, the most barbarous period in the history of the world. Thus Waterman writes: "Christianity has in its custody a priceless treasure for the saving welfare of mankind. . . . Christianity has not even been aware that it has buried its talent." . . . "The highest ethical religion known to mankind has never had a trial on a community scale anywhere, at any time." The writer maintains that this life remains the unavoidable proving ground of all theories of salvation and that Jesus was the first person to propose the mass production of good will. The great lack of the age is "a want of faith in ethical religion on the part of its formal custodian, traditional Christianity." As we read this book in the light of the present world-situation, we can ask ourselves: "What are we going to do about it?" The scholarly author has assembled facts in an orderly fashion, and the book, in spite of its liberal point of view, deserves serious study by clergymen.

HENRY S. GEHMAN

The Old Testament and the Critics. Translated from the French of J. Coppens by Edward A. Ryan, S. J., and Edward W. Tribbe, S. J. St. Anthony Guild Press, Paterson, N.J., 1942. Pp. xiv + 167. $2.00.

Father Coppens, professor at the University of Louvain and one of the Roman Church's leading Biblical scholars, has made a real contribution in this book by presenting in a clear and concise way the trend of Old Testament studies from Wellhausen to the present day. The bibliographical references are numerous and especially valuable in regard to articles and works of recent date. In reading through the book, however, the reviewer can not recall seeing the names of William Henry Green or James Orr mentioned as stout defenders of the Mosaic authorship of the Pentateuch.

In chapter one, entitled "Beginnings," the author analyzes "classical Wellhausenism" by tracing the development of the critical school from its early beginnings to its latest proponents. He does this by giving a succinct and scholarly analysis of those works which have figured prominently in the history of this school. Indeed, a more detailed account of the contributions of the pre-Wellhausen scholars might have been more desirable for the student. In chapter two, "Recent Developments," the author, by the same method, gives a clear picture of the present status of Old Testament studies, showing how far they have veered from the original pronouncements of the Wellhausen school. The changes are most marked in the fields of history and theology, although modification of critical opinion in regard to the literary problem is also noted in that "the Yahwist and Elohist documents would be less the work of two authors than of two literary schools" (p. 86). The last chapter of the triptych deals with "The Future" of Old Testament studies with special reference to their presentation in Catholic seminaries. Not only is this book valuable as an excellent survey of the literature of the Old Testament field, but also it shows quite clearly that Old Testament scholars are coming to hold a position midway between radical Wellhausenism and an uncritical traditionalism.

CHARLES T. FRITSCH

The Intention of Jesus. By John Wick Bowman, Memorial Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pa. Westminster Press, Philadelphia, Pa. 1943. Pp. ix + 263. $2.50.

One wonders sometimes whether it is worth the while refuting all the fanciful assertions of liberal theology concerning the historicity or lack of historicity of the Gospel narratives. But in the present case such a refutation by a competent scholar has resulted in a very interesting and original positive presentation of the material. Professor Bowman shows that the picture of Jesus, as the Gospels present it, cannot be explained as the work of the early church. Two facts characterize Jesus historically, viz., that he was deeply rooted in the prophetic traditions of Israel, and thus differed essentially from all of his contemporaries, and that at the same time he displayed real originality which enabled him to integrate the various strands of tradition into the new idea of the Suffering Servant as Messiah. This idea grew out of Jesus self-consciousness, who experienced in his life both the overwhelming power of love, and his being in a special relationship to God as his Son. His ultimate "intention" was to form a fellowship of his believers, who as the nucleus of the New Israel would form the people of his Kingdom.

Thus by an original combination of historical-critical and psychological methods Prof. Bowman succeeds in vindicating the truth of the traditional view. With all its fine scholarship the book is written in a simple and readable way. One is particularly struck by the intellectual power of the author, who is able cogently to demonstrate the essential oneness of the Gospel message and its historicity. My only objection would be that the psychological approach is not carried to its limit. As far as I can see the belief in his eschatological rôle and his work of atonement and reconciliation is no less essential an element of the self-consciousness of Jesus than his belief in the redemptive power of love and of the moral necessity of suffering.

OTTO A. PIPER

The Miracle Stories of the Gospel. By Alan Richardson, Study Secretary of the Student Christian Movement in Great Britain. New York, Harper & Brothers, no date. Pp. viii + 149. $2.50.

One of the more or less avowed purposes of the school of "Form Criticism" is to undermine the belief in the trustworthiness of the historical portions of the Gospels. According to this school of criticism the genuine nucleus of the Gospels stories consisted of materials that the teacher or preacher would use for didactic and parænetic purposes. Thus stories told of Jesus would serve only as an occasion for introducing a saying, and little emphasis would be laid upon the historical event. Miracle stories in our Gospels, which give detailed descriptions of circumstances, ailment and cure are regarded as the product of increasing secularization of the church and thus as lacking historical value.

Over against these views Dr. Richardson attempts to restore confidence in the truthfulness of the Gospels. He proceeds in a very original way. Let us start, he says, from what the writers of the Gospels had in mind, when they incorporated the miracle stories into their works. The modern critic operates in an unhistorical way, because he does not take the trouble of interpreting these books through themselves. Two features were of special importance to the evangelists, when they recorded the miracles of Jesus, viz., firstly, they considered these miracles as mani-

festations of Jesus' healing power, and thus as signs of the coming of the Kingdom of God; and secondly, all these miracles symbolized to them in an external way the messianic work that Jesus accomplished in the hearts of men. Thus the miracles were an essential element in the original proclamation of the Gospel. But there is no way of demonstrating their historicity. That has to be accepted by faith.

The author develops his thesis with great clarity, and he adds increased weight to his argument by the constant references he makes to the recent works on Form Criticism. He shows rightly that the suggested distinction between history and interpretation is not feasible in the case of the Gospels. That is the truth which forty and more years ago Martin Kaehler used to point out. But our author differs from Kaehler in his insistence upon the symbolic character of the miracle stories. It is true that prominence is given to this aspect in the Fourth Gospel. But I fail to find that same symbolism in Mark, and it is most certainly absent from the Lukan work. This onesidedness of Dr. Richardson does not detract, however, from the eminent value of this slender volume. After a long period, in which miracle stories were shunned by the modern preacher, this critical and pious book shows the way of again making positive use of them.

OTTO A. PIPER

New Testament Literature in 1942. Edited by Merrill M. Parvis. Pp. 107 (mimeographed). The New Testament Club of the University of Chicago. Chicago, Ill., 1942. $1.00.

For the third year now the New Testament Club of the University has indefatigably endeavored to collect all the newly published material related to the New Testament. Both the compass of the collection and the group of collaborators has continually been enlarged. We are particularly glad to notice that our Princeton Instructor in New Testament, Dr. Bruce Metzger, is now in charge of one of the sections of this enterprise. The authors do not confine themselves to giving the bare bibliographical data, but also in a fine objective way furnish a brief description and characterization of each item. To any student in the New Testament field this bibliography is an invaluable help. A feature for which the book is particularly to be commended is the list of published reviews added to each title.

OTTO A. PIPER

From Jesus to Paul. By Joseph Klausner, Professor of Modern Hebrew Language and Literature in the Hebrew University, Jerusalem. Translated from the Hebrew by William F. Stinespring, Associate Professor of Old Testament, Duke University. New York, Macmillan, 1943. Pp. xvi + 624.

Dr. Klausner, who gave us one of the most fascinating books on Jesus, presenting him as one of the great prophets of the Jewish race, was morally bound to write the present volume. He had to explain why he did not become a Christian himself, though holding such a lofty view of Jesus. His answer is very simple. Paul, he says, being a Greek Jew of the Dispersion, never fully understood Palestinian Judaism nor Jesus, who had grown up in that environment. Consciously and unconsciously the Apostle of the Gentiles adopted pagan ideas, which together with the traditions of the Primitive Church he worked up into a Gospel of his own, which in turn formed the basis of historical Christianity. But that Pauline Gospel, states our author, is *in toto* absolutely inacceptable to the Jews (p. 602).

Thus Dr. Klausner's book is a new contribution to the controversy Paul versus Jesus. Its value consists in the author's extensive knowledge of ancient Judaism. But from the very outset one feels he is biassed, and what is even worse, unwilling to do justice to his subject. His ironical way of treating the Christian truth and the air of superiority he gives himself may have proved to be attractive to the original readers of this volume, but it is hard for the Christian reader patiently to ignore his unintelligent censures. One concludes the reading of such a book with the pathetic feeling that the cleavage between Judaism and Christianity is still as wide in our days as it was in the Early Church. When the author writes that "Judaism and Christianity are not only two different religions, but they are also two different world-views" (p. 609) that statement is true in a deeper sense than Dr. Klausner realizes. The kind of Judaism the author regards as normative has lost the best features of its ancestral heritage, viz., its lofty intellectual visions, its passionate expectation of God's interference in the history of his people, and its belief in God's miraculous operation in the redemption of mankind. It is neither the religion of the Old Testament nor even of the Talmud, but rather a cold and dry ethical rationalism with slight reminiscences of a great tradition.

Another feature of the book that adds to one's sadness is the fact that this distorted picture of

Paul's development and religion is based mainly on the works of liberal Protestant scholars. Conservative Biblical theologians are hardly mentioned at all. This fact proves that those scholars who think that with their "objective and critical" approach they will be able to win the outsiders for Christianity only furnish arguments to them against the Christian religion. The time may still be far distant when Israel as a whole will receive Jesus as her promised Messiah. But one thing is certain from books such as Dr. Klausner's, viz., that in her own interest we have to challenge Israel with the Biblical truth. We must not allow her so easily to discard the genuine New Testament as is being done in the present volume.

Otto A. Piper

The Fourth Gospel in the Early Church. Its origin and influence upon Christian Theology up to Irenaeus. By J. N. Sanders. University Press, Cambridge; Macmillan, New York, 1943. Pp. viii + 92. $2.00.

In recent research the influence, which the Fourth Gospel had upon the Christian writers of the second century has been amply discussed. On the basis of the studies made by Zahn, Harnack and Bousset, a young German scholar, W. von Loewenich published his book on *Das Johannesverständnis im zweiten Jahrhundert* (Giessen, 1932). The present study by Sanders covers very much the same ground. But whereas Loewenich is primarily interested in the development of Christian theology as reflected by its reception of John, Sanders hopes to get some new insight into the origin of the Fourth Gospel.

Similarities between the Apostolic Fathers, especially Ignatius, and the Fourth Gospel, are attributed to a common source or tradition. The Apologists show the growing authority of the Gospel with Theophilus of Antioch completely merging the Hellenistic and the Johannine ideas of the Logos. But the author holds that the Alexandrian gnostics, especially Basilides and Valentinianus, were responsible for introducing the Gospel into the church and ascribing it to John. The Gospel then would have originated some time before the reign of Hadrian (A.D. 117-138). While Mr. Sanders does not deny that the book was written by a man "who not only was closely acquainted with Christian teaching and had access to valuable traditions about the life of Christ, but was also familiar with Rabbinic lore" he surmises that the Gospel was probably written in Proto-Gnostic circles in Alexandria. That John, the son of Zebedee, should be its author is regarded as "extremely improbable."

Mr. Sanders has offered us a very valuable collection of material and an interesting discussion of the gradual reception of Johannine thought in the early church. It seems to me, however, that he has not succeeded in proving his thesis. He starts from the wrong assumption—shared it is true to say by Walter Bauer in his stimulating study on Heresy and Orthodoxy in the Ancient Church—that the early church had a theological system and theological schools such as we find them in the fourth century. The scanty material we possess concerning theological thought in the second century warrants one certain conclusion, nevertheless, viz., that there were no disciples of Paul or John in the sense of a theological school. Everybody enjoyed obviously perfect freedom in the expression of his faith as long as he did not deny the basic facts of the Divine work of salvation. Thus it would be surprising, for instance, if Ignatius quoted extensively from the Fourth Gospel. It was not until the complete victory of Hellenistic over Hebraic mentality late in the third century that we find the current idea of orthodoxy held by the church.

Furthermore the author wrongly assumes that religious speculations, as we notice them in the Fourth Gospel, were a characteristic of Hellenism or Gnosticism. They existed also in Judaism, though in the long run the legalistic tendency in Judaism, as represented by Mishna and Talmud, prevailed over them, as it did over the eschatological tendencies. Moreover, while Mr. Sanders is prepared to regard the Johannine Epistles as being earlier than the Gospel and having originated in Asia Minor, he thinks, nevertheless, that the Gospel was written by a different author in Egypt. I fail to see how "greater maturity" of the Gospel can be reconciled with the lack of creativity on the part of a man, who according to Mr. Sanders' hypothesis would have adopted slavishly the terminology and the ideas of the Epistles. Finally it seems to me that the Valentinians, who regarded themselves as orthodox Christians, would never have been able to make such an authoritative use of the Fourth Gospel, if it had not been accepted at that time as authority by the church. While I agree with Mr. Sanders that concerning many of the points raised in his interesting study we have to be satisfied with a "Non liquet," his suggestions concerning the origin of the Fourth Gospel have to be dropped as incompatible with internal and external evidence.

Otto A. Piper

Saint Cecil Cyprian, by Joseph H. Fichter. St. Louis, Mo., B. Herder Book Co., 1942. Pp. xi + 282. $2.50.

Of several interesting figures in the Latin-speaking Church during the second and third centuries, not the least important was Cecil Cyprian. A pagan lawyer already past middle life when converted to Christianity, Cyprian became a priest almost immediately and bishop of the important African see of Carthage two years later. His ten-year episcopate, terminated by martyrdom in 258, was crowded with multifarious activities involving, *inter alia*, the comfort of the faithful during persecution, a heated controvery with the Pope on the question of the validity of baptism by heretics, and the correction of abuses connected with "indulgences" issued by confessors awaiting martyrdom to Christians who had lapsed from the faith. But in the midst of his episcopal duties Cyprian found time to write several treatises and many, many letters. Of the latter, eighty-three have survived and these furnish not only the chief sources for a biography of the bishop but also throw light on the beliefs and practices of the Church in Africa during the third century.

In his treatises Cyprian undertakes to treat a variety of topics. He is dismayed by feminine styles and writes that the demons have taught the Carthaginian women "to encircle their eyes with black paint, to stain their cheeks with deceptive red, and to change the appearance of their hair with false colors." Sarcastically he expresses the fear that on the day of the resurrection the Lord will fail to recognize the works of His hand since the skin, face, and hair had been so artificially altered! In another treatise he very elaborately expounds the Lord's Prayer, and it is safe to say that this ancient exposition can provide no less homiletical and devotional help than do many of the pamphlets and books on this Prayer which have appeared during the past two or three years. (At any rate, Cyprian's work has lived longer than it is probable that these will.)

Two of Cyprian's treatises especially embarrass the present biographer, who is a Jesuit. These involve Cyprian's insistence that baptism by heretics is invalid (an opinion which the Roman Church now denies) and that all bishops are of equal rank—a proposition as unpalatable today to the Bishop of Rome as it was in Cyprian's time. It is interesting to observe how Father Fichter, who on the whole is eager to be loyal to what Cyprian stood for, must occasionally make excuses for Cyprian, who had the misfortune of living at a time "when the true doctrine had not yet been defined by the infallible teaching Church" (p. ix).

Although this book, which is the first life of Cyprian written by a Roman Catholic in the English language, does not pretend to be nearly so exhaustive as the monumental work by the Anglican scholar, Archbishop Benson, now almost half a century old, Father Fichter's biography can be read with not a little pleasure and profit by students of church history, apologetics, theology, and hagiography.

BRUCE M. METZGER

The Doctrine of the Church in the New Testament, by George Johnston. Cambridge, at the University Press, 1943. Pp. xv + 156. $2.50.

One of the most encouraging signs in contemporary Biblical scholarship is the revival of interest in and growing regard for Biblical theology. The spirit which finds expression in Kittel's *Theologisches Wörterbuch* has, in turn, provided a stimulus for British and American investigation.

Dr. Johnston, a lecturer at Trinity College, Glasgow, here presents a succinct treatment of the doctrine of the Church in the New Testament. The author prefaces his examination of the Biblical evidence with a brief analysis of the environment of the early Church with reference to groups, guilds, sects, cults, and parties in the contemporary Graeco-Roman world and in Judaism. Then, starting from a thorough linguistic analysis of the Hebrew and Greek words for "church," Dr. Johnston sets forth the doctrine of the Church as it found expression in the teaching of Jesus, in the preaching of the primitive Christian community, in the Pauline Epistles, and in various writings of the sub-Apostolic Church. Though the author thus successively considers the formulation of the doctrine of the Church, he does not discover any great diversity among the different authorities as to the nature of the Church.

With regard to several moot points it may be mentioned that Dr. Johnston believes (1) that, though Jesus deliberately worked with the *Ecclesia* as His goal, historically the existence of the Church is to be dated, not from the call of the first disciples, nor from the confession of Peter, nor again from the Last Supper (opinions which have all found advocates), but from either Easter or Pentecost; and (2) that no particular order of the ministry belongs to the nature of the Church.

Although not so exhaustive in any one part as R. Newton Flew's excellent book, *Jesus*

and His Church (1938), which treats of one aspect involved in this volume, Dr. Johnston's work can be recommended as a scholarly and sympathetic presentation of its subject. With one exception, the consistent mispointing of Syriac nouns, the printing has been carefully executed.

BRUCE M. METZGER

The Christian Philosophy of History, by Shirley Jackson Case. Chicago, The University of Chicago Press, 1943. Pp. viii + 222. $2.00.

In the facile and delightful style that characterizes his previous works Dr. Case in this weighty little volume gives us his reflections on the meaning of history and, in particular, on the significance of the past "for the making of religion today." History is here broadly conceived as "the totality of remembered events that have emerged in connection with the life of mankind on earth"; "a continuous product of human living by a great multitude of different persons in widely varied settings and under the impulsion of diverse interests."

Of the seven chapters into which the material is divided, the first four—comprising a little more than half of the work—are devoted to a brief introduction on "The Challenging World" and to a critical survey of the more important philosophies of history that have arisen under the influence of the Hebraic-Christian tradition. Under the caption "The Providential View," which is marked by its emphasis on two distinct "historical streams," the one secular and the other sacred, reference is made to a few of the biblical writers and to a number of the Fathers and other ecclesiastical leaders, including Justin, Tertullian, Eusebius, Rufinus, Orosius, Aquinas, Bossuet, and the Neo-Thomists. Considering its uniqueness as "the classic work of Western Christendom in the philosophy of history," one is disappointed in the meager treatment of Augustine's *De Civitate Dei*. What the author rather vaguely labels "The Human View of History" might more accurately be called the "secular" type of historical interpretation. In the main it represents his own basic convictions; but much that is here put to the credit of this school of thought—the search for facts, textual criticism, the discovery of causes, the problem of progress, the practical value of human history—is by no means incompatible with a thoroughly scientific application of the "Providential View." Many readers will regard the chapter on "The Revival of Historical Dualism" as the most timely and valuable part of the book. It includes an incisive and judicial discussion of the Barthian conception of history. The author interprets this "cult of crisis" in the light of the contemporary situation in which it emerged, briefly characterizes the work of the leading representatives of this view, and offers the customary strictures on their pessimism concerning the whole temporal order and on their narcotic ethical principles.

The remaining chapters are more constructive in character. They deal with such aspects of the problem as the continuity of history; the complexity of events; "the perpetual fusion of material facts and spiritual activities"; the quest for meaning, and especially the religious significance of the data; the effects of environment on the Church; and the relation of God to the historic process as a whole. The author repeatedly takes occasion to show that the growth of historical knowledge has, on the one hand, "undermined much of our former faith in the ideal character of the past" and, on the other, confirmed our confidence that "God works through the life of the good man who devotes himself to righteous causes." Much emphasis is laid on the divine immanence in human life and in all the realm of creation; but the utter rejection of the supernatural—what Dr. Case refers to as "miraculous happenings accomplished by the capricious intervention of the Deity to thwart or divert nature's normal processes"—makes it hard to see how this "philosophy of history" can be "Christian." In his Preface and again toward the close of his discussion the author suggests that his reading of the past is but an exposition of the Pauline injunction: "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work, for his good pleasure." We cannot but feel that Dr. Case fails to do justice to the causal half of this passage, as regards both the relative importance of the divine and the human factors in the historic process and the diverse ways—natural and supernatural—in which God works in the lives of men and enables them to become fellow laborers with him.

FREDERICK W. LOETSCHER

Christian Adult Education in Rural Asia and Africa, by T. H. P. Sailer. Friendship Press, New York, 1943. Pp. 214.

Dr. T. H. P. Sailer is a graduate of Princeton University and was long on the faculty at Columbia. He has been vitally interested in the missionary movement all through the present century and among other positions he has been the Secre-

tary for Missionary Education of the Presbyterian Board of Foreign Missions.

The rural adult population of Asia and Africa, says Dr. Sailer, "constitutes the largest single block of human beings in the world." Just why the author considers them "a single block" we do not fully understand, but they are no doubt a very large proportion of the world's population and also in very great need of the sort of education which Dr. Sailer proposes in his book. Most of them can not read or write, and this offers the great opportunity and call to the missionary enterprise to extend the blessings of literacy to the rural people of Asia and Africa.

But literacy will not be sufficient. These people stand in crying need of education in the matter of health and better economic conditions. The Christian spirit may, through such education, be brought to bear on all social relations, and Christian growth should be promoted by this campaign for adult village education.

From all of this we should not judge that Dr. Sailer would neglect direct preaching and evangelism. Let us quote: "We hear warnings that social reconstruction and systems of education are not sufficient for redemption. No intelligent Christian imagines that they are sufficient, but persons without interest in social reconstruction and education are less than Christian. As substitutes for Christian evangelism and nurture they are admittedly inadequate, but as essential parts of Christian evangelism and nurture they are highly important."

In the new era that is before the missionary enterprise rural education including literacy and such a program as Dr. Sailer envisages will be most important, we believe. Governments are taking over a large part of the responsibility for general education, in which Christian missions were pioneers around the world. The great untrodden area of adult education and literacy offers a challenge which may well absorb a major portion of missionary effort in the next twenty-five years. For that reason we believe Dr. Sailer's latest book is timely and should challenge the thinking of all missionary leaders.

J. Christy Wilson

The Philosophy of the Christian World Mission, by Edmund Davison Soper. Abingdon-Cokesbury Press, New York, 1943. Pp. 314. $2.50.

There is in this book so much real worth that its obvious flaws do the content no serious injury. In assailing the position of those who would water down Christianity for gaining a new lease on life and favor in the eyes of non-Christians, Professor Soper presses forward the original, undiluted claims of the faith. He lays special emphasis upon the fact that Christianity has a central loyalty to Jesus Christ, Who alone provides it with a singular and unique character. Ultimately all other religions will be radically displaced. As a Christian statesman and thinker he examines carefully the opinions of the scholars: Hocking, Barth, Brunner, Kraemer, and a host of others, then stakes all he has and is on the fundamental issue of the revelation of God in Jesus, the Lord. Jesus reveals God as He is and in terms we can understand. To be sure, great teachers of men have lived. Towering, unselfish lovers of their kind have furnished windows giving a glimpse of the heart of God. But the spiritual fountain of life can be none other than Christ. This is the narrow gate of God of which the Master speaks.

The purpose of the world mission of Christianity is to make known the Gospel of God's love to all men. Our Lord is the only one who ever reached the goal and lived a life so stainless and pure that it lures His followers onward, even though they constantly realize that they have not attained, nor become already perfect. Though deeply concerned with groups, the *individual* must be brought into immediate contact with God. Thus one comes back to the unity of the missionary enterprise.

As the missionary proceeds he increasingly discovers how wide-reaching is the enterprise upon which he has embarked. It is simple in its primary objective, manifold in its operations. Take, for instance, Nationalism, to which Christianity can contribute dynamically. The Church is bound to support the finest traditions possessed by any race, culture, or nation. But before it may husband the talents of Christianity and missions a given Nationalism must duly guarantee the right to worship God according to the dictates of one's own conscience; it must leave the mission free to educate children in the Christian way, which is always conducive to the highest form of patriotism; and it must safeguard the right to proclaim the Christian message freely everywhere. To this extent at least the philosophy of missions and the liberal spirit go hand in hand.

Nonetheless the author makes it abundantly clear that his volume is not a history of missions, nor a history of religion. It is not intended as a manual for missionary administrators. Much less is the work under review to be construed as a philosophical treatise on missions. Rather does one find here an exposition of the significance underlying Christianity's world missionary pro-

gram. Standard works in contiguous fields are drawn upon as the author seeks to bring his studies in the area of living religions into common focus. In this attempt he is able to achieve remarkable success, though the vast scope of the book and the overwhelming mass of literature upon which the argument perforce must rest leave little room for either creativity or originality. But this is indeed inevitable in a work that delves into the triple treasure-house of Biblical scholarship, comparative religion, and missionary strategy.

Short, thoughtful, lucid chapters make for easy and profitable reading. An index and a bibliography further the accessibility of the text. But even though exhaustiveness in a work like this is obviously out of the question, the works of several American writers ought not to have been forgotten, nor those of others who did not write in English. Syntactical discrepancies have crept into certain paragraphs (e.g. pp. 30, 157-8). The fall of Israel and Judah are now dated in 721 B.C., and 587 B.C. instead of 722 B.C. and 586 B.C., respectively. The statement (p. 197) that Iqbal's *Reconstruction* even fails to cite Muhammad's name in the index is contrary to fact. But so to write of this book is in no way to minimize its timely value.

EDWARD J. JURJI

The Wisdom of China and India, by Lin Yutang, Editor. Random House, New York, 1942. Pp. xiii + 1104. $3.95.

A book such as this is not produced every year. Lin Yutang—"the good-will ambassador from China"—undertakes in an 1,100-page anthology to convey a streamlined version of China's wisdom and India's. Each part of the book, whether the Hindu, Buddhist, Confucian, or Taoist, is prefaced with a short, critical, interpretative essay designed to inspire the reader's confidence and whet his intellectual appetite. There are besides a number of carefully prepared annotations, a glossary of Hindu words, and tables of Chinese chronology and pronunciation, immensely aiding the non-specialist. While he himself is the translator of large portions of the collection, from the original text of Laotse, Chuangtse, Mencius and Confucius, Dr. Lin prefers to be known as editor of this sizable volume, since much of it is indeed a compilation. In his choice of translated material the editor exercises penetrating and thorough judgment, relying on the scholarly labors of numerous Western and Eastern authorities, according each the fullest measure of recognition.

In keeping with the time-honored Chinese norms of courtesy the section on India receives precedence, thus reversing the order suggested by the title of the book. This is most appropriate inasmuch as India was China's teacher in religion and imaginative literature. India's debtors, furthermore, include, other than the Chinese, all those who have any use for trigonometry, quadratic equations, phonetics, the Arabian Nights, animal fables, or chess. For those disciplines and accomplishments, as well as for certain thoughts perpetuated by Goethe, Herder, Schopenhauer, Emerson, and probably Aesop, the world has India to thank.

Included in the Indian half are collections from the Rigveda Hymns, Upanishads, the entire epic of Ramayana, the Panchatantra, the Bhagavad-Gita, the Dhammapada, Sermons of Buddha, and all the Light of Asia as well as the Surangama Sutra. Embedded in the first section on Hindu piety is the basic material representing Hinduism's confession of faith—the cherished credo of Gandhi and Nehru—everywhere accorded the highest honor by contemporary Hindu nationalism. One remembers in this connection that when Houston Chamberlain wanted to clinch his arguments for Aryan superiority even in the field of grammar, he unearthed the name of Panini—the Indian philologian and grammarian of the fourth pre-Christian century—in order to clothe his theory with the garb of historicity.

It may not be unfair to say that pervading the book as a whole—prefaces and texts alike—is something more than a mere detached outlook seeking to popularize an assortment of Asia's voices and maxims. Underlying all that, there is a deeper and far more daring attempt, one that holds out the intellectual wisdom and understanding of the Far East as a loftier alternative to the so-called materialism, mechanism, and naked hypocrisy of the West. Two obstacles, however, seem to render such a contention utterly untenable. (1) By the editor's own assertion, the doggedly logical, finite mind of the West can never "rise to the lofty conception" of, for example, the Nirvana. Here even the scholar of the West encounters insurmountable difficulty. Lin Yutang understands the Nirvana as the process of religious enlightenment, a process of divesting oneself of the illusions of the sensory world and constantly rising to higher levels. (2) With all his erudition and intellectual acumen the editor fails to remember that almost everything enduring and worthy of praise in the spiritual equipment and cultural heritage of the West either emanates from, or has its roots firmly grounded in, Christianity.

These hypercritical overtones notwithstanding, the editor is still the same endearing per-

sonality who interprets China more attractively and more authoritatively to Western minds than any other Chinese. He has won the plaudits of all students of China's thought and civilization. In introducing the "Chinese Tales" he offers this piquant reflection: "The difference between China and the modern world that we call Western is that in the West children believe in fairies while in China the adults do so." But towards the end of the volume there is another picture of Chinese thought. In the contemporary writer Lusin (1936) one meets the champion of Revolt. He taught that "by the time a great man becomes fossilized and is worshiped as great, he is already a puppet." Herein is discovered the mood and temper of modern China, especially Young China, and her impatience with the ancient wisdom.

EDWARD J. JURJI

Religion in Colonial America, by William Warren Sweet. New York, Charles Scribner's Sons, 1942. Pp. xiii + 367. $3.00.

Denominational diversification in America, while bringing in its train religious liberty and the vigor that is born of competition, has unfortunately contributed much toward the secularization of American life and thought. In the present volume, the first of a projected three-volume work, Professor Sweet, by way of challenging secularistic interpretations of American life, states once again his admirable purpose to show the significance of the religious factor in our national history.

While much here both of form and content was clearly foreshadowed in his *The Story of Religion in America*, this newer work offers greater amplification and many variations. With more than thirteen colonies and numerous denominations in each, the historian is confronted with a perplexing number of combinations and permutations of possible arrangements. Professor Sweet here very successfully abandons the familiar geographical method of treatment and also the chronological and arranges his material for the most part denominationally in the eight chapters that deal with the transplanting of European Christianity to America. There are separate treatments of Anglicans, Puritans, Baptists, Quakers, Roman Catholics, and Presbyterians. Religious life in New Netherland receives a chapter and German sects are treated in still another.

The ninth and tenth chapters deal with the Americanization of this inherited Christianity by means of the "Great Awakenings" and the separation of Church and State. What was hereditary now becomes native and distinctive.

In viewing the work as a whole one is glad to see a juster balance maintained between New England and other colonial sections than has been given by some. It is interesting, too, that the writer accepts the thesis of Professor Perry Miller, which was ignored in *The Story of Religion in America* as revised in 1939, to the effect that the New England Puritans brought Congregationalism with them from their non-separating Congregationalist background in England and did not, as was traditionally supposed, copy the Congregational form of church government from their Pilgrim neighbors at Plymouth as a result of Dr. Fuller's visit. One might wish for a fuller development of the history of colonial religious thought, especially in the case of Jonathan Edwards.

A few misprints appear. Colonists sailed for Georgia in 1732, not 1632 (p. 42). The Mennonite historian is J. C. Wenger, not Wanger (p. 216 n.). Concerning the earliest Massachusetts clergy there appears the hyperbolic statement that their flocks believed "that they were divinely inspired" (p. 87).

Viewing this admirable work as a whole one is greatly impressed. It is informing and suggestive and, like everything else which Professor Sweet writes, it is thoroughly readable. There are sixteen pages of bibliography, frequent footnotes, and an ample index. The careful student as well as the more casual reader will find this a useful book.

LEFFERTS A. LOETSCHER

The Divine-Human Encounter, by Emil Brunner. Westminster, Philadelphia. Pp. 202. $2.50.

This book is a translation of a series of lectures delivered at the University of Upsala in the fall of 1937. It has been a long time coming to us, but its message is not out of date and already it has received widespread acclaim. Because its theme is "truth," the book is not so much a tract for the times (there is hardly a contemporary reference) as it is an examination of the objective-subjective interpretations of truth particularly as regards Christian truth. Brunner's thesis is clear enough. He maintains that the objective-subjective antithesis is a product of Greek philosophy and really has no direct relation to what we mean by Biblical truth. The word of God is not something that can rightly be approached from either the objective or subjective point of view or from any attempted compromise. Rather Biblical truth, being es-

sential personal and redemptive, has to do with the encounter between the Divine and the human, or in Martin Buber's phrase, the "I" and the "Thou." Christian truth properly conceived always involves this personal encounter, it is not to be thought of in terms of scientific objectivity (orthodoxy) nor as simple experiential subjectivity (pietism). On the basis of this thesis the erudite professor of Zurich examines nearly all the doctrines of faith in order to demonstrate the superiority of the encounter approach. One example may serve to illustrate this method. Regarding the much disputed doctrine of election, Brunner holds that from the point of view of logic and philosophical "equipoise" it is necessary to speak of damnation or reprobation, i.e. non-election, as well as of election. But the essential personal encounter between God and man is lost sight of in this way, as Luther clearly saw when he refused to discuss the negative side of this matter. That is why Calvin in his preaching, as distinguished from his polemic, did not refer to double election. From the approach of God's initiative and man's response in faith, however, the whole doctrine of election is seen in relation not only to divine sovereignty but to human faith. Thus, "election and faith, election and love of God are correlative concepts."

Enough has been said to indicate the tone of the book. It is not easy going and strikes us immediately as typically Continental. Paradoxes and niceties of verbal distinction, an irksome use of parentheses, a bad habit of saying—"we will discuss this later on,"—these are reasons for criticisms. The book demands attention, however, and those with a taste for theologizing will heartily welcome it.

HUGH THOMSON KERR, JR.

The Case for Christianity, by C. S. Lewis. Macmillan, N.Y. Pp. 56. $1.00.

This is another of the short but significant tracts written by the versatile Tutor of Magdalen College, Oxford. Those who know *The Screwtape Letters* (and who does not!) will not need to be urged to read this latest volume by the same author. This book attempts, as the title indicates, to make a case for Christianity particularly for those who have rejected or ignored its fundamental affirmations. The approach is by way of ethics. We all know the call of conscience which distinguishes right and wrong, and this "Law of Nature" is a basic characteristic of our thinking whether we be religious or not. From this, Lewis proceeds to the reason and basis for such a "Law" which he finds in religion or more specifically in belief in God. The final stage in this short course on apologetics is reached when the transition from belief in God to commitment to the God revealed by Jesus Christ is made. Apart from the charm of the author's language and the challenge of his thought, this little book is to be commended partly because it is the substance of a series of radio talks given over the B.B.C. and as such affords an interesting index to the character of religious broadcasting in Britain.

HUGH THOMSON KERR, JR.

Return to Christianity, by Nels F. S. Ferre. Harper, N.Y. Pp. 76. $1.00.

Every now and again some one rises up and says that the Christian faith is being wrongly interpreted, that the Church is astray, and that therefore we must return to basic Christianity. It is good that these warnings come to us for they contain enough truth to shock us out of our self-complacency. All these pulse-takers, however, while agreeing on the symptoms and the disease do not agree upon the cure. For some a return must be made to the New Testament, or to the teaching of Jesus, or to the simplicity of the early Church. Professor Ferre of Andover Newton Theological School advocates what he chooses to call a "radical" Christianity, that is to say, a Christianity that is rooted in the idea of *agape* or unconditional, creative, and redemptive love. Christianity as *agape* is what we must return to if we are to meet the needs and problems of our day. These problems and their solution in terms of *agape* constitute the subject of the four lectures which comprise this book. First, we are led to think of *agape* as it pertains to Christianity and truth; secondly, to Christianity and the individual; thirdly, to Christianity and the Church; and finally, to Christianity and society. There is much of value in these lectures especially in the first which seeks to indicate the theoretical and practical failure not only of science but of traditional and modernist Christianity. One grows weary, however, of the monotonous repetition of the word *agape*, which as readers of his other books know Ferre has made his theological trade-mark. To use this highly technical and untranslatable term thirty-seven times in eighteen pages, as is the case in the second Chapter, is to confuse, not clarify.

HUGH THOMSON KERR, JR.

Music in Worship, by Jos. N. Ashton, formerly Associate Professor of Music, Brown University; also Lecturer on Mu-

sic at Wellesley College. Pilgrim Press, Boston, 1943. Large 8vo, Pp. 232. $2.00.

Every student for the ministry and every leader of church music should read with care David R. Breed's book on the history and use of hymns and hymn tunes, and then digest this new work by Professor Ashton. It should live beyond our day.

The first nine chapters deal with theory, and that ably. The last six chapters comprise the major part of the book, and the more helpful. They have to do with the congregation, the choir, the organ music, the director, and the organist, as well as practical conclusions and suggestions. Unfortunately, there is no index.

The writer is no extremist. Unlike most authors of late, he is as fair to free worship as to ritualism. He insists that a small congregation with limited musical resources should not ape the ways of a large church with all sorts of musical talent. He also stresses the wisdom of doing simple things well.

The treatment of hymns, anthems, solos, and other church music is sane and helpful. As a whole the book is probably the most original in its field. To one who is genuinely interested there is no dry chapter. The large majority of the ideas are convincing. The others cause one to think profitably.

The reason for starting with Breed's book is that it deals popularly with the background, whereas the newer work starts with today. The style of Prof. Ashton's book is clear, as clear as it can be, since he does not dodge technical ideas and terms. But still the book is not easy to read. The style is not popular.

The most amazing feature is the lack of beauty. Should there not be music in words as well as in worship? The lack of beauty is due to the absence of feeling. How a man is able to present a cool intellectual treatment of church music is a mystery. But perhaps the reader can supply the feeling and look to the music for the beauty. If the style had distinction the book might be a masterpiece.

ANDREW W. BLACKWOOD

Prayers for Private Devotions in War-Time, edited and in part written by Dean W. L. Sperry, Harvard Divinity School, Harper, N.Y., 1943. Pp. 64, cloth, $1.00; paper, $.75.

Dean Sperry's earlier book, *Reality in Worship*, is often considered the best in its field. At least it is the most suggestive. This smaller book is equally worthy. It has been used in the Chapel at Harvard and among the chaplains in training there. Now that the work is available for the public the prayers of many a pulpit, as well as many a closet, should have more of uplift and beauty. The range is wide and the selection is able. All the royalties go for the relief of stricken and suffering churches in Europe, as represented by Dr. Adolf Keller. The book should have a wide circulation, both among ministers and laymen.

ANDREW W. BLACKWOOD

Preaching the Word of God, Lyman Beecher Lectures at Yale, by Morgan P. Noyes. Scribner, 1943. Pp. 219. $2.00.

Dr. Noyes is highly esteemed as a Christian gentlemen, as a pastor, and as the compiler and editor of *Prayers for Services.* He has served at Union Seminary as Lecturer on Public Worship. In the present book he discusses six vital subjects: Authority in Preaching, the Church, the preacher's attitude towards the World, the Individual, the Pastor, and Worship.

The author quotes much and well. The Index is almost astonishing. Nevertheless, the book proves most helpful when Dr. Noyes writes on what he himself knows best: being a good pastor, and leading in worship. One wishes he had confined himself to a single subject. Surely there is enough to be said about being a good pastor today.

Our students, and perhaps our alumni, suffer from a superfluity of survey courses. Like an old Mother Hubbard gown, they tend to cover everything and touch nothing. When a lecturer comes in from without he does well to deal with something specific. Then the resulting book should make a contribution to the literature of religion today. As for the present volume, it will repay the time spent in reading. For purchase, I recommend *Prayers for Services.*

ANDREW W. BLACKWOOD

God in Our Public Schools, by W. S. Fleming. National Reform Association, Pittsburgh, 1942. $1.50. Pp. 239 plus index. Introduction by Dean Luther A. Weigle.

The author of this volume spent twelve years of his life campaigning throughout America for Bible reading and instruction in non-sectarian religion in our public schools. For twenty-five years he has made an intensive study of the sub-

ject. This book represents the fruit of his studies and the burden of his conviction. In publishing the book, the National Reform Association is hoping to arouse the Christian American public to restore the Bible and non-sectarian religion to the schools of this country.

Dr. Fleming believes that the schools make the nation; that our early public schools were religious, that the elimination of the Bible did not come about through legislation but by indifference on the part of Christian citizens and by being crowded out of the schools through an "alien" influence; that our crime wave is due to the elimination of the Bible and non-sectarian religion from the schools; that the home, the Church, and the Sunday School are working under insuperable difficulties and cannot by week-day schools (which are not proving successful) reach the majority of our nation's children; that we cannot overcome the poison of secularism by the religious antidote of home and Church education; that parochial education weakens public education by failing to reach the unreached and by failing to insist that public schools be religious; that character education in our public schools lacks the essential religious element; that religious liberty has been falsely interpreted so as to become a negative individual principle which denies the right of majority wishes; that the separation of Church and state does not mean the separation of the state from non-sectarian and Bible religion; that this is a Christian nation by judgment of the Supreme Court; that our way of life cannot persist unless it is undergirded by religious instruction and the use of the Bible in public education.

Dr. Fleming quotes many judicial decisions, resolutions of school boards, and rulings of attorneys general on the subject of Bible reading and religious instruction in the schools. He insists upon the rights of children, parents, churches, and citizens to have such instruction if the majority wishes it, always providing, of course, for the freedom of those who may desire to absent themselves. The Roman Church, says Dr. Fleming, has not opposed the Bible's use in the schools so much as it has refused to support the practice because it has not had sympathy in its desire for tax support for its parochial schools.

The words "sect" and "sectarianism" have caused much misunderstanding. But sectarianism is not involved when common truths about which these sects agree are involved. "Religious doctrines are those on which Christian sects agree. Sectarian doctrines are those on which Christian sects do not agree." Dr. Fleming finds few states which directly forbid the reading of the Bible, or even straight religious instruction, in the schools. In fact, in many sections of the country, religious instruction is given in the schools by pastors or competent teachers. Today, even within states that seem to forbid Bible reading or instruction, there are ways of interpreting the law which do not forbid such instruction. "Christian public education is legal," says Dr. Fleming, and he adds, "it is essential." The training of our school teachers is of paramount importance. Dr. Fleming proposes that clergymen voluntarily cooperate in this matter; that teachers be protected from taking the initiative through the action of school boards and legislatures in assuming responsibility; that educators be trusted to assume leadership in this work with the support of religious leaders they may appoint; that agencies such as parent-teacher associations, the Gideons, women's clubs, and other groups, as well as key individuals, be urged to support the work.

Dr. Fleming's concern about the religious aspect of general education is sound. Every nation is today actively engaged in making public education religious. Besides, the state has a right and a duty to make provision for religion and morality in education. Its perpetuity and existence involve religion. Individual states in the United States may provide for some kind of religious instruction and remain within constitutional limitations—providing the religion taught is not an imposition of a state or a sectarian religion.

The knotty problems remain, however; can the state teach Christianity; is it capable of doing so? If a type of non-sectarian Christianity is taught, is such a Christianity Christian? Can true Christianity be taught without conviction on the part of the teachers, and if the teachers are convinced Christians, can they avoid offending the non-Christians, and those whose Christianity is of a different type? Will not such Christian education make our schools the agencies of only one-half of our national population? If this nation is a Christian nation, then its schools should correspond to that appellation. The problem is: How Christian is America? And how Christian will it ever become merely by teaching a non-sectarian religion in its schools?

For Christians the problem posed is: Is there such a thing as natural theology, which the state must recognize and teach? Can anyone teach natural theology who is not a Christian? Has the non-Christian any criterion for judging what natural theology is?

Yet, the state must recognize God and human responsibility. A religion founded upon these two elements could be taught in our schools, and it

would be agreeable to most citizens. Let the schools teach the place of religion in our history, in the story of the race, the history of religions, the content of the Bible, the place of the Church in the community and the world! But, why call such a religion "Christian"? Let the schools be friendly to religion.

The problem is indeed urgent and complex. That our public schools must become more religious is granted by nearly all thinking citizens and educators today. The crux of the matter is in the *content* of the word "religious." The issue is clear, and Dr. Fleming has faced it with cogent argument and a positive proposal: Either education in America must become increasingly secular and an enemy of Church and society, or it must become Christian. The people of this country must face the issue, for the schools belong to the people. If communities want God and the Bible in the public schools, they must say so, and demand it of their school authorities and their teachers, providing always for the conscientious objector who may reserve the right to withdraw. A few such objectors have all too often in the name of religious liberty prevented the majority from exercising the right of having a religious public education. To carry this principle to its extreme conclusion would make it impossible to teach almost anything in our schools, if it violated what one or a few persons regarded as sectarian.

E. G. Homrighausen

Education Between Two Worlds, by Alexander Meikeljohn. Harpers, New York, 1942. $3.00. Pp. 291 plus Index.

This book is the first of its kind to appear in the United States advocating an outright secular education administered by a world-state and based upon the philosophy of Rousseau. As such, the book is a challenge to educators, Christian theologians, and those who are engaged in post-war planning.

Professor Meikeljohn believes that our Protestant-capitalist civilization with its emphasis upon individual rights and group concerns has disintegrated, and that we are of necessity drifting into a "new type of society in which the state, or the common will must become the new authority." This new communal unity will bring all human activities into a "reasonable" (mature) relationship one with another. Only when this comes to pass will the teacher have something to teach and an authority under which to teach.

Three modern educators are considered by Professor Meikeljohn: Commenius, John Locke, and Rousseau. Commenius held to the unity of life and humanity, based upon God. He could have saved us from our present educational dualism, had we, and especially the English educators, followed his pattern. Meikeljohn regards Locke as the chief culprit of modern education. He fixed upon us the idea that man's rights originate in God, whereas man's social relationships are ruled by self-interest. This injects a dualism into education which of necessity disrupts the unity of life and society. God is related to the individual, but not to the state. The latter has no authority over man's conscience; its only appeal is to self-interest. This moral atomism of Protestant sectarianism has brought on the present crisis in society and education.

For a remedy, Meikeljohn turns to Rousseau, whom he regards as "the first of the moderns." Rousseau believed in the unity which Commenius espoused but he did not base his unity upon God; rather, he found this unity in man's nature. The individual and the state derive their authority from within man. Contrary to modern educational opinion, Rousseau believed in duty; he was a "rigorist." The rights of men, Rousseau held, are given them by the state, which is a "moral person." There is no morality or right in a state of nature; only civilizations make morality and rights possible. Rousseau secularized man's rights and invalidated the claim of the individual to be superior in status to the state. Rousseau's state may teach authoritatively the culture of the group! Human freedom is freedom in and by the state. The teacher has, therefore, two masters, the state and intelligence or criticism, but the latter is not autonomous, for it operates within the context of cultural authority. In the new world-state, which Meikeljohn envisions as the emerging authority which will displace God and theological realities, individual, national and other group interests will recognize the higher, inclusive authority.

John Dewey's philosophy is analyzed, and found contradictory, since Dewey's instrumentalism does not recognize intelligence as an end. Pragmatism has made its negative contribution, but it is done for. Dewey's philosophy contains a fundamental contradiction which practically nullifies it for present use: Dewey does not make a distinction between knowledge and intelligence. He, therefore, has no objective criterion of judgment. What is more, Dewey believes that the state is an "impertinence," and that the community of various groups creates a "public." Meikeljohn makes no distinction between community and state, but rather regards the state as all-inclusive. Dewey is still committed to the "chaotic individualism of a Protestant-capitalist culture."

Meikeljohn finds his authority in something objective. The religious man found it in God whose will was the ground of the cosmos. The modern man can no longer believe in God, yet he accepts the values of religion, but regards the theological framework out of which they came as mythological; men created them out of their situations. A new authority is proposed by Rousseau's *The Social Contract.* It is the belief that all men are brothers. This belief is an "hypothesis." Upon this, the state is based; the state is "the people in action." That men are brothers is not a reality already established from the foundation of the world. "Men bring it into being." "All authority over human conduct or belief is human authority."

The basis of this world-state of human kindness is reasonableness. "When men seek friendship they are thereby seeking for reasonableness." Reasonableness is the opposite of violence; to be civilized is to be reasonable. Only "brothers" can be "reasonable." The only way out of war (which, according to Rousseau, is a state of nature) is for nations and groups to have reasonable relations one with another, within the context of a world state based upon kindness and intelligence. The "quality" of reasonableness necessary to such a world-state is illustrated by the relation which now exists in the realm of language and higher education.

The major struggle is not between God and the Devil, good and evil, but between wisdom and folly, objectivity and prejudice, civilization and barbarism. Man's struggle may end in defeat, but "the struggle is the only thing which gives dignity and worth to human living."

What happens to the individual in such a state? Meikeljohn says that the individual and the state are not enemies in a democracy. In fact, democratic government cannot be too strong. It is our passion for equality and freedom that has blocked the concerted political efforts of men to establish and maintain freedom and equality. Meikeljohn agrees with the totalitarians who say that the state must be strong and powerful, but he finds them false in the assertion that one man, or one party, must rule the state. In a democracy, the state is strong through the consent of the governed, and every citizen is both governor and governed. A state becomes strong only in so far as citizens work for the common good in the spirit of reasonableness.

Free men are those who serve the state. The general will gives them the right to be free. This philosophy of the state provides the basis for the work of the teacher. He acts for the state, and teaches the "patterns of culture" which are approved and criticized by the fellowship for which the teaching is done. The time has now come for the control of teaching and education to be handed over from the church to the world-state. We have moved from "church to state" from "myth to fact." This allows for a certain group life and education within the state, but education's first task is to make citizens conscious of their membership in the world-state which is about to be born.

This is a provocative book, especially for the Christian. That public education is in a critical state of affairs will be frankly admitted by many. A new education which emphasizes unity is essential. The emphasis upon individual and group rights has created a social chaos of pressure-groups which work havoc with group authority and social wholeness. We individualists need Meikeljohn's emphasis upon social obligations.

The chief difficulties are in Meikeljohn's basic philosophy. His criticism of Dewey's ambiguity is insignificant as compared with his absurdity in carrying Dewey's naturalism to its logical conclusion. Meikeljohn posits an objective criterion, which his method constantly seems to invalidate. Like that of all humanists, his conception of man is too circumscribed to do justice to man's total environment and reality.

Perhaps the Christian will dissent most from Meikeljohn's failure to grasp the full significance of human perversity, which affects the "reasonable" man too. Whether human unity can be so easily achieved by "reasonableness" is the problem. There may be something in Locke's realism after all which regarded individual "Christian reasonableness" a possibility, but which also knew that social man is morally intractable.

Of course, we cannot so easily admit that Christianity is done for; nor can we see how Meikeljohn, or anyone else, can still maintain the "results" of theology by interpreting that theology as a mythologizing of what is *in* man. This is to build a house on sand! He seems to be ignorant of what Christianity is, as well as of what the Church is saying and doing these days.

Whether a world-state can be all that Meikeljohn says it ought to be is also another enigma. How shall such a state be kept from becoming a Leviathan?

Whatever we may say of this book, and however widely it may be read, it does pose for Christians a thesis with which they must contend. This is the first clear attempt on the part of an American educational philosopher to set forth an outright secular state based upon assumptions which regard the theological realities of the Christian faith as definitely passé and irretrievable. Meikeljohn's diagnosis is valuable and in-

cisive but his proposals are unChristian and ominous.

E. G. HOMRIGHAUSEN

Becoming a Christian, by Lewis Joseph and Helen Hardwicke Sherrill. John Knox Press, Richmond. $1.00. Pp. 174.

Ministers are constantly desirous of securing the best materials available for their communicant classes. In a recent issue of The Seminary Bulletin, I called attention to an excellent manual, entitled *My Confirmation*, published by the Evangelical and Reformed Church. I now enthusiastically recommend this new publication, which is specifically written for Presbyterian Churches, by the Dean of Louisville Seminary and his wife.

Part One of this booklet contains six chapters which may be used by boys and girls for class periods leading up to the decision to make a profession of faith in Jesus Christ and to membership in the Church. Part Two contains seven chapters designed to help these new members to continue their growth in the Christian life. Part Three contains six chapters for the pastor's guidance in conducting the class; and Part Four contains seven chapters useful for parents who may wish to continue to guide their children at home after the communicant class has come to a close.

Consideration is given to the Reformed idea of "The Children of the Covenant." The home is given its place in the conduct of Christian nurture. Decision is regarded as crucial in the work of the communicant class. While this manual may be used by other than Presbyterian denominations, its theological position is definitely Reformed. The style is clear and it makes the profound things of the faith intelligible. Pastors will find the manual very suggestive.

It is to be hoped that this book will be widely used in the conduct of communicant classes, which will be held not only for six periods, but for periods of six months! Besides, we hope that the work of the communicant class will be related to what is done in the Church School, so that it will not be an aside, but the culmination of what has gone before.

E. G. HOMRIGHAUSEN

On Being a Real Person, by Harry Emerson Fosdick. Harper and Brothers, 1943.

The publication of a new book by Harry Emerson Fosdick is always an event for the reading public. The first printing usually reaches a figure that might well excite the envy of his less celebrated fellow ministers. Immediately following its publication, *On Being a Real Person* leaped into the position of a best seller and even now, months later, it is in extraordinary demand.

There are several reasons for its notable success. First there is Dr. Fosdick's very great reputation as a preacher, religious broadcaster, and writer. This factor alone guarantees the success of any book from his pen.

Added to this he has caught at the flood the tide of public interest in counseling. The war and the work of chaplains in military and naval establishments has emphasized the need of finding a solution for personal maladjustments.

Again, Dr. Fosdick has written a book for the general reader rather than for the professional counselor. The absence of technical language and allusions enables the average person to recognize in these pages his own emotional maladies. No treatise for professionals in this field could ever hope to become a best seller. The trained counselor will be disappointed if he comes to the book in search of techniques, for the author has had quite another purpose in mind. Nonetheless Dr. Fosdick constantly uses the term counselor and occasionally throws out suggestions in the direction of ministerial counselors as he analyses individual case histories. One becomes aware at intervals of a certain lack of unity in the book especially when the author turns from general situations to deal with individual cases, as though the writer were introducing the latter as an afterthought.

Dr. Fosdick has incorporated material from his sermons and radio addresses in this book. This is not said by way of criticism. Fortunate is the preacher who can turn even a part of his sermon material into a best seller! Surely, too, it is a tribute to the interest-value of his preaching.

The book is enriched with apt literary allusions and quotations drawn with consummate skill from almost every field of human interest and knowledge. In this art Dr. Fosdick has probably no peer among religious writers of our time and certainly no superior.

With its penetrating analysis and exposure of our rationalization and self-deceptions, *On Being a Real Person* will undoubtedly give insight and understanding to multitudes of people and impel them to come to grips with the problems that have long destroyed their inner peace.

Some readers and reviewers have expressed disappointment that the author has rigidly avoided explicit references to religion. When Charles Lamb met with heart-breaking tragedy in his home he wrote to Coleridge pleading,

"Write me as religious a letter as possible." Dr. Fosdick has written many books much more "religious" than the one under review though it must not be overlooked that in the last third of it, the religious viewpoint is implicit on almost every page.

The more experience one gains in counseling the more is one aware that the basic need of most troubled individuals is that which Dr. Jung emphatically underlines—the recovery of their religious faith. This is especially true of people who come to ministers for help. One is led therefore to hope that some time in the future Dr. Fosdick will employ his magnificent powers in writing a book out of his own counseling ministry which will make clearer the indisputable fact that the Christian Faith offers to men and women spiritual therapies that transcend psychology and psychiatry and make an unparalleled and altogether unique contribution to healthy-mindedness and moral well-being.

New York, N.Y. JOHN SUTHERLAND BONNELL

The Hymns of Wesley and Watts: Five Informal Papers, by Bernard L. Manning, M.A. The Epworth Press, London.

"Hymns for the use of the people called Methodists" is the first of the five informal papers prepared for the University Society at Wesley Church, Cambridge, England, in 1932. Discounting some very extravagant praise of Charles Wesley's hymns, this paper is interesting, illuminating, and inspiring.

After setting forth the technical skill of Charles Wesley, Manning contends that the real worth of Wesley's hymns lies in the solid structure of historic dogma, the passionate thrill of present experience, and the glory of a mystic sunlight coming directly from another world.

In the second of these papars, the author deals at length with all of the poetical tricks of Charles Wesley. But, he contends, Wesley's technique was never more than a vehicle for the interpretation of some great truth. His obsession with the greatest things saved him and us from much that it is well to be saved from. Wesley's scheme did not tempt him to the vaguely religious poetizing which asks us to sing "Day Is Dying in the West" and chokes us with metaphorical confectionery.

Through this obsession with highest matters Wesley confirms our faith, because he shows us these above all the immediate local fashionable problems and objections to the faith. With Wesley, we move in serener air. We sit in heavenly places with Christ Jesus; and simply to be taken there—that is, after all, the supreme confirmation of faith.

"Wesley's Hymns Reconsidered" was a tract read to the Cambridge Methodist Society some seven or eight years later than the first paper of this book. Here the author explores at greater length the material mazes of Wesley's hymns. Perhaps to the poet or scholar it is quite familiar, but to at least one amateur critic it is highly revealing and instructive. I for one have walked in and out among literary devices oblivious of their presence and I rather suspect that I have not been alone.

After surveying the relatively smaller matters of language, Manning sums up the true worth of the Methodist poet in these words: "The greatness of Wesley's hymns lies in the exactness with which they recapture and present the life of the New Testament. In them, as in it, we move high above all ecclesiastical divisions and almost all theological controversies."

If one is inclined to ignore or forget the influence of Isaac Watts, the fourth paper of this book will prod him to reconsider the importance of the diminutive Independent of the early eighteenth century. We can not forget "When I Survey the Wondrous Cross" or "O God Our Help in Ages Past," but often we need to be reminded of the source of such great creations. For any one who has the responsibility of editing a hymn book, this treatise provides a healthy safeguard against some of the gross errors of former books. For those who have a more casual interest in hymnody it gives a delightful peek into the creative working of a great Christian writer.

The final paper, entitled "Some Hymns and Hymn Books," serves as a warning to future editors to consider more seriously before pruning away the life of hymns.

In conclusion he states "the greatest of hymns are Christian, thoroughly and irrevocably Christian. Hymns are the safest protection and the surest vehicle of orthodoxy. The language of the sublimest hymns in all ages and in all communions is the same."

DAVID HUGH JONES

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